



# The Canada Presbyterian.

Vol. 23.—No. 16.  
Whole No. 1158.

Toronto, Wednesday, April 18th, 1894.

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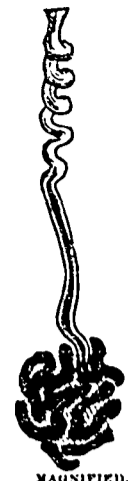
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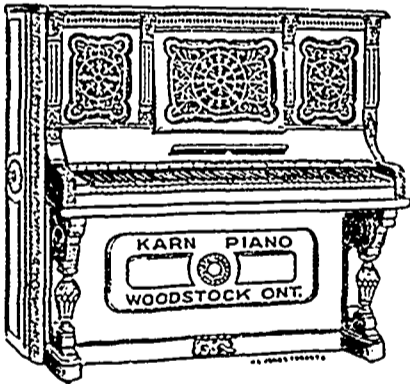
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All rugs, when shaken, should be handled by the middle, not by the ends.

When the gills of a fish are of bright color and the eyes appear clear it is generally fresh.

Pole rings can be made to run easily by rubbing the pole with kerosene until thoroughly smooth.

Stewed prunes with whipped cream make a delicious dessert. The pits should be removed before serving.

Cocoonut Puffs.—Two cups of cocoonut, one cup of powdered sugar, two tablespoons of flour or cornstarch, whites of two eggs. Drop in buttered tins and bake quickly.

Odd tea caddies, Dresden china celery dips and individual salts and peppers in cut glass, mounted in sterling silver gilt, are among the new appointments for the tea and lunch table.

Eyes that are tired from loss of sleep, overuse or travelling can be refreshed by being covered half an hour with a linen cloth lifted out of water as hot as can be borne and laid dripping over the lids.

For shampooing the hair nothing is better than plenty of tar soap and hot water. It is better than castile even, and makes a fine, soft lather. A little borax or a tablespoonful of ammonia in the water is also good for oily hair, but too much of either turns the hair gray.

To make a paste superior to the common kind of mucilage, which will not discolor paper, mix rice flour thoroughly with cold water, and then gently boil it. It is white and transparent. This is excellent for pasting clippings in books. A little carbolic acid will keep it from souring or moulding.

Earache.—Take five parts of camphorated chloral, thirty parts of glycerine, and ten parts of oil of sweet almonds. A piece of cotton is saturated and introduced well into the ear, and it is also rubbed behind the ear. The pain is relieved as if by magic, and if there is inflammation it often subsides quickly.

Graham Gems, Puffs.—Sift the flour (one quart), holding the sifter at least two feet from the dish. Pour from same height one quart of milk. Whip two eggs, mix quickly, add a pinch of salt, have pans as hot as possible and well buttered, bake in a quick oven. If these directions are followed exactly, the puffs will be delicious.

Currant Cookies.—Two cupfuls of sugar, two eggs, one cupful of butter (or half of each butter and lard), one teaspoonful of soda dissolved in a half-teacupful of hot water (or sweet milk if you have it), one teaspoonful each of cinnamon and cloves and one grated nutmeg, one cupful of currants, and flour enough to mix soft. After rolling out, sprinkle well with sugar, and cut any shape desired.

Potato Yeast.—Mash five or six boiled potatoes while hot with half a teacupful of flour, add boiling water till it becomes a batter, put in a tablespoonful of sugar and one of salt. When lukewarm, add half a teacupful of yeast, let it stand behind the stove till it begins to ferment, then cork tightly and set in a cool place. Half a teacupful is sufficient to raise four or five loaves. To make yeast from the start, mix together a tablespoonful each of flour, molasses, and water, let it stand in a warm place a day or two, and use for raising the potato yeast above given.

Banana Jelly.—Soak one ounce of gelatine in half a pint of cold water ten minutes; add to this a full pint of boiling water, the juice of two lemons and half a pint of granulated sugar. Stir well together and strain through a jelly-bag or fine wire strainer. Pour an inch deep in a mould, add a few slices of bananas, and set in the refrigerator until it hardens, keeping the remainder in a warm place. As soon as the first stiffens, put another layer of bananas and jelly, again setting away to harden until all is used. This makes a slightly dish when served with whipped cream around the base.

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That a few pieces of beeswax put up with silk or woollen goods prevent them turning yellow?

That the herb tansy is a sure preventive of moths?

That sweet clover has the reputation of being abhorred by flies?

That the best way to polish window glass is with a piece of chamois?

That ammonia will clean and brighten carpets?

That flowers keep longer if cut with a knife and scissors than they do if picked?

That a pinch of cream of tartar put in with the whites of eggs when being beaten will make them stiffer?

The articles of plate which are not in daily use should be put away in green baize?

That common dry salt cleans marble thoroughly without injuring the surface?

That white of egg will remove a fishbone from the throat if beaten and given at once.



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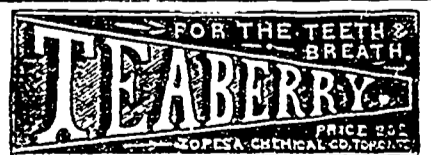
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# THE CANADA PRESBYTERIAN.

Vol. 23.

TORONTO, WEDNESDAY, APRIL 18th, 1894.

No. 16.

## Notes of the Week.

THE CANADA PRESBYTERIAN will be sent on trial till 31st December next for \$1.00. This is an offer that should meet with ready acceptance from thousands all over Canada. Our readers will do a kindness to those who are not already subscribers, by making this offer as widely known as possible.

It is satisfactory to learn, on the authority of Mr. Nettleship, the oculist, who has been consulted in regard to Mr. Gladstone's eyes, that a simple operation will restore his normal powers of vision. It would be a blessing to the Empire even now if a slight operation could restore his political vision to the normal. That has been in a disturbed condition for some years past. So says the *Belfast Witness*.

Alluding in his speech to the Progressive party of the London County Council to "an influential letter in an influential newspaper" objecting to the presentation of their address being in "Holy Week," Lord Rosebery said he could not join in the laugh of some of his audience, but he thought it was not alien to the true spirit of any week, however holy, for it to be used for discussing the great social problems now pressing.

Neither Establishers nor Disestablishers in Scotland are quite satisfied with Lord Rosebery's avowals. Disestablishers and Voluntaries are offended by his position that the State may establish a Church if it thinks right so to do in its own interest. Establishers are grieved by his saying that a Church may be established as a standing army or anything else. This puts the matter on such a low plane, and makes a Church establishment a secular thing without Divine sanction or sacredness.

There is war in South Carolina. It is the same old story: the saloon refuses to be obedient to law. The Governor attempted to enforce the dispensary liquor law, and the properly appointed officers were fired upon in the performance of their duty. The Governor called out the military, but the companies in the city refused to obey. They violated their oath rather than support the civil power against the saloon. The moonshiners of the mountains and the saloon of the city are of the same grade; neither law nor life may stand in the way of their nefarious traffic.

In her lecture in Montreal the other day, Mrs. Carus-Wilson graphically sketched the history and progress of Moravian missions, presenting a forcible array of statistics and assertions to prove the zeal and enterprise of this devoted sect. They were the first to begin foreign missions; they went to the natives of Greenland and Alaska, and the most forsaken parts of the globe. They have now a hundred and thirty-eight mission stations, and three hundred and fifty-five missionaries. One out of sixty of them is a missionary; a proportion unapproached in wealthier churches.

Mr. Gladstone, in his reply to the Midlothian address, says that while his career is chargeable with many errors of judgment, he hopes that on the whole it has been governed at least by uprightness of intention and by a desire to learn. Following a long period of emancipation, another period, he points out, has opened, involving a great ordeal for those classes now becoming largely conscious of power, and never heretofore subjected to its deteriorating influences. The true friend of his country ought to remind the masses that they owe their present political elevation to the love of liberty and the preference of the interests of the whole to any of a narrower scope.

It is pleasant to see that here and there are to be found Christian men who hold all kinds of proselytism in abhorrence. Dr. Donald, the renowned Phillips Brooks' successor in Trinity Church, Boston, is very severe on those "small-souled Episcopalians," as he designates them, who think that they

are increasing the army when they proudly report that they have gathered in so many Methodists, Baptists, etc., into their confirmation classes. This, he truly says, is no increase of the army, it is only a shifting of the troops. It would greatly tend to the furtherance of Christian unity, the promotion of Scriptural discipline, and to the best interests of professing Christians, if such views were current in Great Britain and Ireland.

The Women's Missionary Association of New York Presbytery held its annual meeting lately in New York city, on Friday, March 30. Sixteen delegates, representing eight societies, responded to roll-call. Reports from local societies were very encouraging, showing each society to be in good working order, with increased membership, and increased interest and zeal in the Master's work. Very encouraging reports were heard from Newark and Second Brooklyn mission bands. The statistical report, as read, showed a total membership of 212, and a sum of \$1,810 contributed during the past year. Of this amount \$250 were given to Foreign, \$113 to Home, \$10 to Freedmen's Missions, \$6 to Church Extension, district work \$33, congregational work \$685, contingent fund \$101.

The "Christian Social Union," a body consisting of members of the Church of England, has rendered excellent service by its recent series of bold and outspoken appeals to the bishops and clergy, delivered in the form of public addresses in the Church of St. Edmund the Martyr, in Lombard Street, London, of which Rev. William Benham, B.D., a member of the committee of the Peace Society, is the much respected rector. The object of these appeals was to stir up the leaders of the Church of England to a deeper sense of their individual and collective responsibilities, in relation to great social questions, such as Temperance, Peace, Commercial Morality, Purity, and similar important ethical subjects. The first address of the series was delivered by Canon Scott Holland.

A good deal of irritation is being expressed in correspondence both in Edinburgh and in Belfast as to the pew system in churches, and the discourtesy, not to say churlishness, shown to strangers by the owners of pews. An Episcopal contemporary writes strongly against the whole pew system, and so confirms our remarks from time to time on that subject. A gentleman writes, that being in Edinburgh he went to Free St. George's. Presently an old gentleman came to the pew door, and ordered him to come "out of that." He came out accordingly, and never will enter "that" again. Seats there must be, but they should not be appropriated, they should be open to all intending worshippers. Funds there must be to support the church, and its many operations. But larger funds could be obtained without the pew system than with it.

The church of Rome is making great efforts for predominancy in Madagascar. Under the influence of the French Jesuits, the Malagasy Government are being impressed with the idea that the best way to avoid war with France is to encourage the operations of the Church of Rome, and they are trying in the *Madagascar News* to convince the population that "The Church of Rome is the mother of all Christian creeds . . . that the Church of Rome is still regaining ground everywhere; that she is making vast numbers of converts in England; that the Society of Jesus can, if they will, extricate Madagascar from her foreign troubles," and so on. So whoever sleeps it is not Rome, whether in England or Japan, or the United States, or China or Madagascar. All this means additional troubles for Protestant missionaries in all our foreign fields, as in Uganda.

Those interested in the increased attention given to the Hebrew language and literature in late years, will notice with pleasure this, which we find copied in *Public Opinion*, from *Menorah* for March: "No better evidence of the adaptability of the Hebrew language to the practical purposes of life can be furnished than the employment of the language in

numerous periodicals, among which are many which are published daily. In Palestine and other Oriental countries it has become the vernacular tongue among the Jews, and the number of Israelites using it for the practical and social purposes of life is growing larger every year, as it has come into exclusive use in the schools where the growing generation is educated. Only lately, Baron de Rothschild in Paris admonished the settlers in his Palestinian colonies to abandon the jargon and use the Hebrew language exclusively in their daily intercourse."

In a recent letter to Miss Frances E. Willard, General Neal Dow says that Prohibition in the State of Maine has reduced the volume of the liquor traffic to one-twentieth of its former proportions. In more than three-fourths of the territory, containing more than three-fourths of the population, the traffic is practically unknown. An entire generation has grown up there never having seen a saloon or the effects of one. The drink habit is nearly or quite unknown among the people there. Many of them, men and women grown, have never seen an intoxicated person. This is among the villages and in rural districts. Liquor is yet sold more or less on the sly in some of the cities owing to certain defects in the law, which will be corrected in the near future. In Portland, the largest city in the State, it is far within the fact to say the quantity of liquor now sold is not one-hundredth part so large as it was before the law, the city being now twice larger than it was in 1851. In all the region around Portland, with many large villages, no liquors are sold.

A Commission of Inquiry was sent out lately to inquire into the condition of certain Russian gaols and terrible reports of torture and crime have been brought to light. Cases of merciless beating, of lopping off of fingers and arms by sabre-cuts are recorded, not to speak of cannibalism under the stress of famine. Murder followed by cannibalism was a frequent occurrence, and committed with the sole object of putting an end to the misery of existence. At Onor the sights witnessed by the Commission were of such a nature and showed such cruel barbarity that the spectators could not look upon them without tears. In 1893 a band of convicts was handed over to an inspector who could neither read nor write, to construct a road from Onor to Rykovskaya. If any convict failed in his work he was at once put on half rations next day, and followed by one-third rations. When he could work no more the inspector finished him with his revolver, and had his name entered on the books as having died from natural causes. This is no convict's tale, but a guaranteed official report, and we have no doubt that, though Russia is far back in many things, these cruel atrocities will be put a stop to at once.

The church at the Metropolitan Tabernacle, London, gave a call to Mr. Thomas Spurgeon to accept the pastorate. The call was far from unanimous, for only half the members voted, and of these only two-thirds, 2,027, were in his favour. Thomas Spurgeon is neither a vain nor an ambitious man, and he will not plunge into responsibilities without careful consideration. He is the second of the late Mr. Spurgeon's twins. He entered his father's college, but being weakly he visited the Colonies, where he made a great reputation as an evangelistic preacher. On his second visit he was called to the church at Auckland, New Zealand, where he married the eldest daughter of Mr. Reuben Rutherford, of Dunedin. Afterwards he gave himself entirely to evangelistic work, which he only left to supply the Tabernacle. He is now of middle age, of very slight build, with a clear, pleasant voice, though lacking the bell-tone of his father's; his manner is frank, genial, and gentle, and he makes friends wherever he goes, his preaching is experimental, illustrative, and appealing, its doctrine and style are of a pronounced Spurgeonic type. He works hard, and there are few of his father's students who would better fill his father's place and carry on his work.

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## Our Contributors.

### AN EXPERIMENT WORTH TRYING.

BY KNOWNIAN.

We read somewhere the other day of a novel method adopted by a mother to make peace among her boys. The little chaps quarrelled occasionally, just as we all used to do when we were boys. Discarding the time-honored use of the slipper this good woman asked her boys to stop quarrelling, sit down quietly and join in singing a pleasant song or hymn. The innovation worked admirably. It had a much more soothing effect than the use of an organ has upon a Gaelic congregation. The boys ceased being angry and rose up to play in the best of humor.

It might be objected by people of a conservative turn of mind that putting music in the place of the slipper, or the strap, or the birch, or the ferule is a dangerous innovation. It might also be urged that music is not so impressive as any of the foregoing appliances. The old methods made a striking impression and the effect sometimes remained for a considerable time. In favor of the innovation it might be said that the result was good. The boys were pacified and that was the main thing arrived at. Authority might also be quoted in favor of the musical method. Has not somebody said that

"Music charms the savage breast."

The slipper never charmed anybody. Some of our readers may remember that they never were much charmed by the application of the birch. As charmers the strap and the ferule were a pronounced failure.

It is not our purpose, however, to discuss the comparative merits of these various methods of making peace among boys. We simply wish to suggest the adoption of the musical method among men. If the plan works well among boys, why not try it among boys of larger growth. If it was a marked success in the family alluded to, might it not be equally successful in Parliament, in the General Assembly, in Presbyteries, and in all other deliberative bodies, political or ecclesiastical.

Some day when Sir John Thompson and Sir Richard Cartwright are indulging in their usual complimentary exchanges, Mr. Speaker might slowly rise and in his blandest tones say, "Hon. members will please join in singing

"Mary had a little lamb."

Brother Foster will please lead." Now who will venture to say the plan might not work well. Just imagine the whole Commons of Canada—Tories, Grits, Independents and all joining in that peaceful little ditty, "Mary had a little lamb." The singing of that little ditty might bring about a much-needed change in the tone of parliamentary proceedings.

Owing to the introduction of racial and sectarian questions and the establishment of semi-political secret societies in the Province the tone of the Ontario Legislature is a long way from what it ought to be and might be. Ontario is one of the best little countries in the world and might have and ought to have one of the best Legislatures in the world. Providence has done much for us, but the more that Providence does for us, the more some of the people seem determined to worry and hate one another in the sacred name of religion. Some day when Mr. Dryden and Mr. Clancy are growing angry over such questions of high statesmanship as tuberculosis in calves, that model Speaker and most generous of men Mr. Ballantyne might say, "Honorable members will please rise and sing

"Let dogs delight to bark and bite."

Brother Marter will kindly start the tune." Just imagine the fine effect that would be produced as the ninety members—Tory, Grit, Patron and P.P.A.—made the roof of the new building quiver with their loud resounding notes. Grit members, with a fine view to the fitness of things, might adapt some of the lines to the situation, and, pointing to the front Opposition row, sing lustily,

"Your little hands were never made  
To tear out Hardy's eyes."

For use in the Public Accounts Committee this would be a suitable line to strike up,

"Birds in their little nests agree."

It is sadly true that parliaments are not the

only places in which men forget themselves. Some of our church courts are at times little if anything better.

It goes unsaid that Dr. George Leslie McKay will be the next Moderator of the General Assembly. Dr. McKay is a man of original methods. Should the Supreme Court grow angry over deficits in the funds or over the heresy trial that is pretty certain to take place, how would it do for the missionary Moderator to say, "Fathers and brethren, stop this work and join in singing,

"Blest be the tie that binds'."

### FORMS OF WORSHIP: AN IMPROVEMENT NEEDED.

MR. EDITOR,—It must have occurred to many of those who are members or adherents of the Presbyterian Church, that a great deal might be done to make its services brighter and more attractive, so that while not detracting from the true spirit of worship that we should offer our best to the Lord. We may retain a hold on the young people, who are so liable to wander away to other churches where the services are brighter and more attractive. At the time of the Reformation, so anxious were the fathers to get away as far as possible from everything that savored of prelacy or popery, that they adopted a form of worship severely simple, and which, while it might be the best for those days, is out of keeping with the æsthetic spirit of the present age. The church is not prepared for a liturgy, perhaps; it is not desirable under any conditions to have one, but might there not be a form of service, prepared by a select committee of the General Assembly, suggestive rather than imperative, and sufficiently elastic to meet the varying circumstances of individual congregations? Such should provide for the people taking a more active part in the service, instead of leaving nearly everything to the minister, as is now done under the form followed in most of our churches.

Having had occasion not long since to spend some time in Buffalo, I attended, while there, the First Presbyterian Church, of which Rev. Dr. Mitchell is pastor. A form of service was in use there which struck me as very beautiful and appropriate. I presume it was specially prepared for the use of that congregation, for others in the city used forms differing from it. Let me give an idea of it.

While the congregation was assembling an organ prelude was played, followed by an anthem. The service proper then commenced with a few sentences from scripture, the congregation standing, followed by the doxology, a prayer, the creed, prayer, and ending with the Lord's Prayer, the doxology, creed and Lord's Prayer being repeated by all.

The Hundredth Psalm was then chanted, after which the Ten Commandments were read by the minister, the choir chanting the responses, then followed a prayer, then a hymn, which the choir alone sang, then a lesson from the Psalter, the authorized version being used, minister and people reading alternately. The Psalms are arranged to cover the fifty-two Sundays of the year, and are printed in the form of service in alternate roman and italic, so that each could distinguish their part readily. Then the choir sang the Gloria, a particularly beautiful rendering of it being used. Next followed the scripture lesson, Dr. Mitchell usually selecting a number of short passages. After another prayer the collection was taken, and in connection with this was followed a practice which I would like to see introduced into all our churches. We do not sufficiently regard giving as an act of worship, but look upon it too often as a sort of necessary business transaction which has to be attended to. But in Dr. Mitchell's church (and others as well) the elders advance with the plates to the front and stand there reverently while a short dedicatory prayer is offered, after which the minister receives the plates with the offerings and places them on the table.

The announcements are then made, a hymn is sung and the sermon follows. At the close comes another hymn (frequently omitted), followed by prayer and the benediction.

While the congregation is passing out an organ voluntary is played, and the choir sometimes sing an anthem, in which case the congregation remain seated till its close.

The music formed a very important part of this service, and is rendered by a quartette choir, as in so many of the churches in the United States, yet the congregation join heartily in the doxology, chants, and, with one exception, in the hymns, though I think the latter are not used freely enough in the service.

With such a beautiful form there is no danger of the young people straying away to other churches because the service is not attractive, while the true spirit of worship was evident by these. I am sure none of our congregations would suffer from such "innovations" as the repetition of the creed and the Lord's Prayer and the responsive reading of the Psalms. Perhaps the difficulty about the incorporation of the Psalter with the hymns might be got over by the use of them in the manner suggested.

I was pleased to see that this subject was brought before the Toronto Presbyterian Council at a recent meeting in the form of a paper. I trust the suggestions therein contained will be acted upon.

Yours, etc.,

J. JONES BELL.

### CAST-OFF CONGREGATIONS.

MR. EDITOR,—The discussion as to cast-off ministers has apparently come to an end, but it may well be doubted whether any of the writers really touched the root of the evil. Ministers you know are chary about touching the heart of the question when the blame lies chiefly with themselves. Will you kindly give space now for a letter or two from the view point of the congregations.

The theory is, the ministry for the church. But in practice it is too often the church for the ministry. The fact is well known that many of the applications for "hearings" in "desirable" vacancies come from settled ministers. What does this mean? It means in plain English that a large number of the ministers are ready to cast off their congregations if only they can obtain a "call" to charges they think better. Frequently, too, while seeking a change the effort is made to do so without the knowledge of their congregations. Generally, however, these things leak out, and it is difficult to convince congregations that such a course is either fair or honorable. The practical effect can easily be imagined. If the ministers look out for themselves without much regard for their congregations, very soon this spirit gets into the congregations that they too must look after themselves, and sometimes this leads to action not characterized by much regard for the minister. Such a state of affairs is indeed deeply to be regretted. Still it is not fair to look only at the one side. It makes all the difference whose ox is gored. If the congregations are cast off, they must bear it meekly and submissively. But if the ministers are cast off, what an outcry about the harshness or heartlessness of the congregations. Is it the ministry for the church? Or is it the church for the ministry? If there is harshness or heartlessness, it is not all on the one side. There is no use seeking to evade the fact; the ministers are themselves largely responsible for the evil so greatly to be deplored.

Another point, there are times when a change would be better, even though the minister fails to see it and has no desire to go. And a good many congregations have the impression that when any change is proposed or when "difficulty" arises, the Presbytery will side with the minister. Presbyterial oversight is strikingly inefficient, and, rightly or wrongly, the notion widely prevails that the exercise of Presbyterial authority is apt to be one-sided. If a minister desires a change, the Presbytery generally makes it easy for him to go, even though his congregation may plead earnestly for his remaining. But if the congregation desires a change, the Presbytery often makes it far from easy to effect the change if the minister does not wish to go. A formidable "deputation" is sent in this case to visit the congregation, and they are reminded of the very serious thing it is to sever the pastoral tie, but there is no deputation sent in the other case, and probably not a word about the seriousness of severing the pastoral tie. Is it the ministry for the church, or the church for the ministry?

Congregations want fair treatment at the hand of ministers and Presbyteries. It is deplorable if they are driven to the conclusion that Presbyteries are one-sided and they must contend for their rights. It is true—sadly, unfortunately true—that their treatment of the minister is sometimes not as kindly as it ought to be. Still it must not be forgotten that there are cast-off congregations as well as cast-off ministers, and perhaps in considerably larger numbers. And probably the remedy lies in that tone of kindness and fairness and honorable treatment which is taught from the pulpit being exemplified with scrupulous care by the ministers and Presbyteries in their relation to the congregations.

ALAN.

### UNREST IN THE CHURCHES.

MR. EDITOR, You have asked for discussion under the above caption. Here is a plan that has been in my mind for years. I believe that it would remove a great deal of the uneasiness. Of course we may expect uneasiness so long as "My thoughts are not your thoughts." But I believe some of the evils would be removed by the plan of which I give a brief below.

As churches become vacant, let Presbytery take them in hand at once and firmly. Give each congregation or charge six months in which to select a pastor. If at the end of that time they have not yet made choice, Presbytery shall place a man in charge for five years. If the field calls during the six months, the pastor shall have charge for seven years. After the end of four years in one case, or six in the other, the session shall invite some neighboring minister to preside at a regularly called meeting of the congregation. The minister presiding shall ask, "Do you wish to retain the services of your pastor after the end of the present year?" If the answer is favorable it shall be reported to Presbytery, when, if that body deem it wise, he shall be continued in charge for seven years longer. If the answer should be unfavorable the minister has one year to look about, and the people have the same time to hear ministers eligible to a call, either in their own pulpit, or by a committee visiting his church.

If the pastor should be called a second or third time he goes on with the work with the consciousness that he has the sympathy of his people. At any time, however, the pastor has the right to resign and may be released by Presbytery if he is able to give good and sufficient reasons. The congregation shall also have the right of petition. When any considerable number of the members in good standing in that church feel that a change is desirable they may petition Presbytery, giving their reasons, for the removal of the pastor.

All vacancies, probationers, and ministers who are to move at the end of the year, shall be under the care of a Committee of Synod.

The end of the first pastorates under this scheme shall coincide with the end of the ecclesiastical year then current.

In case a minister is not called during his last year, to his own or some other charge, he shall be settled in some of the vacancies, and in case a field has not called, one of the last mentioned ministers may be placed in such field.

This system shall not affect any relations now existing between pastor and charge, but shall come into effect in every case where a vacancy occurs after it has been adopted by the General Assembly.

ONE WHO SUFFERED.

### THE YOUNG PEOPLE'S PRESBYTERIAN UNION.

MR. EDITOR,—As President of the Young People's Presbyterian Union of Toronto, I desire to bring to the notice of your readers a matter of great importance. Three or four years ago the Union inaugurated a scheme, whereby the ministers of our Church outside of this city were requested to notify the officers of the Union or some of the city pastors of the departure of any of their young people from their congregations to make even a temporary home in Toronto. The purpose of the Union was to throw around these young people helpful influences from the very time of

Christian Endeavor.

WHAT AND HOW TO PROVIDE FOR THE FUTURE.

BY REV. W. S. MCTAVISH, B.D., ST. GEORGE.

April 22—Matt. 25:31-46.

If an unbeliever were to ask "How can I prepare for the future?" we would reply, "Believe on the Lord Jesus Christ and thou shalt be saved." If a believer were to ask a similar question we would answer, "Work for the glory of God and for the good of your fellowman." "They who have believed should be careful to maintain good works," (Tit. iii. 8). Christians should remember that they are to do good; that they are to be rich in good works; ready to distribute; willing to communicate, laying up for themselves a good foundation against the time to come (I Tim. vi. 18, 19). They should show their faith by their works (James ii. 18).

What is the character of the works referred to in the text? Giving meat to the hungry; giving drink to the thirsty; showing kindness to the stranger; clothing the naked; ministering to the sick, and visiting those who are in prison, banished or persecuted.

Let it be noted then that these are works which any one can do. We are not told to heal the sick, for that could be done only by a few. Neither are we commanded to deliver prisoners from the place of their captivity, for that is within the power of only a limited number. But the duties enjoined are such as demand a sacrifice of means, of time, of strength, of rest, of comfort, and these can be discharged by anyone. But though the discharge of these duties calls for no extraordinary ability, yet when they are engaged in kindly and cheerfully, God is well pleased. "To do good and to communicate forget not, for with such sacrifices God is well pleased," Heb. xiii. 16.

But whatever is done for the needy must be done in the spirit of love. If we toss a little money or give an old coat to a beggar in the street in order to get rid of him, we cannot expect that God will reward us. Though we give all our goods to feed the poor, and though we give our body to be burned, and have not love it profiteth us nothing, I Cor. xiii. 3. Our works must be the outcome of faith in God and love to man.

Moreover whatever is done must be done as unto Christ. The union between Christ and His people is so close, so intimate, so vital that what is done for them is really done for Him. As Beecher once very strikingly said "behind the poorest soul that trembles in poverty on the face of the globe stands the heart of the everlasting God saying, 'Deal with this man as you please, but remember that you deal so by Me.'" If we wound the consciences of weak brethren we sin against Christ; but if, on the other hand, we do a deed of kindness, or of love, to a needy individual anywhere, Christ will regard it as if we had done it to Himself.

All that is done to Him will be amply rewarded. In the Old Testament this truth was proclaimed. "He that hath pity on the poor lendeth to the Lord, and that which he hath given Him will He repay him again," Prov. xix. 17.

In the words of the text Christ reiterated the same truth. "Inasmuch as ye have done unto one of the least of these My brethren, ye have done it unto Me." How many opportunities we have of making sacrifices directly for Christ! In the poor, in the sick, in the suffering, we have those in whom Christ may be clothed, visited, cheered and comforted. When we show kindness to them we may be entertaining angels unawares—yea more, we are honoring Christ Himself. All that has been done by us will be remembered by Him and will be openly acknowledged in the assembled universe.

If then we are trusting in Christ for our salvation, and if our faith is manifest in the works of kindness and philanthropy, we are laying up for ourselves a good foundation against the time to come. At the last great day Jesus will say to us, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world."

that were passed by these doughty representatives of the people of Great Britain. An adaptation of the story would, we think, be in order somewhat as follows: Let us suppose that a meeting was held in the editorial sanctum of that magazine, and these resolutions were passed unanimously; we omit the usual whereas for want of space:

1. Resolved, that the theology of the day is all wrong.
2. Resolved, that it must be set right.
3. Resolved, that we are the boys to do it.

Yours, etc.,  
OLD PATHS.

March 29th, 1894.

SOUTHWARD TO MEET THE SPRING.

It was a curious and delightful experience that befell the writer, in journeying southward from Ontario to Washington, to have our April and early half of May—including all our real spring—condensed into twenty-four hours! In crossing from Kingston to Cape Vincent, on March 20th, one of the earliest trips ever made by the ferry boat, we crashed through acres of floating ice-cakes near either shore; though the great body of the river was freed from its icy bondage, and its blue-green waves, dancing in the sun, seemed rejoicing in their emancipation. The steamer's paddles had enough to do; and as we listened to the rattle of the fragments of ice revolving in the paddle boxes, to be thrown out next moment like morsels of crystal on the smooth, glittering ice, while the boat cautiously steered her course among ice-floes and miniature icebergs, we could, with little stretch of imagination, have fancied ourselves bound, with Nansen, on a voyage to the North Pole; and the most adventurous were obliged to seek the cabin's shelter from the keen wind. When, with much difficulty, the good boat at last forced her way through the margin of ice, and made the shore, we were not sorry to exchange the voyage by lake for the commonplace of the railway journey, through the uninteresting region of North-western New York, where the spring could scarcely be said to have begun. But the shades of evening soon blotted out the surroundings, and the full moon, obscured by clouds gave out only an occasional fitful gleam. We awake next morning, beside the brown stream of the Hudson, with the bold curves of its "Highlands" looming picturesquely through the mists of a grey morning—perhaps the most effective way to see them in their present state of bare ruggedness. But the air is now distinctly soft and springlike. As we skirt the river under the grand heights of Cornwall-on-Hudson we see men ploughing the brown fields and turning up the fresh soil in their gardens, and the rain that is softly falling is the warm shower of April, not the cold rain of our March. After passing New York, it seems as if the spring were a real entity, advancing to meet us with all her softening and revivifying influences. The grass seems to grow greener and longer every hour! Ploughing is going on everywhere, and presently we see men sowing also. Cattle, sheep and lambs are to be seen in the pastures, and as we pass through Delaware and Maryland, we see green fields and vegetables, lettuce, spinach etc.—well advanced in the gardens. The smaller shrubs are leafing out, and the weeping-willows and other willows are already arrayed in their tender green, while a number of the forest trees have begun to blossom.

But it is when we reach Washington itself, that the greatest surprise awaits us. It is but the twenty-first of March,—the spring equinox,—and it is only twenty-four hours since we left the masses of ice on the shores of the St. Lawrence. But here we are, on what seems like a delicious May afternoon,—sweet with the shower just over, which has left an exquisite sky of softest blue and purple,—amid rich green parks, bright with beds of crocuses, hyacinths, tulips and daffodils whose fragrance fills the air, and with gay flowering shrubs, masses of Pyrus Japonica, Magnolias in full bloom, and a brilliant canary-yellow shrub whose name we at last discovered to be the somewhat awkward one of *Forsythia*, in the distance resembling the gorse and broom, and in its general appearance very like our Golden Flowering Currant, though blooming much more profusely. A large cluster of them massed together has a quite dazzling effect in the bright sunshine. In the grounds of the White House was a magnificent Pyrus Japonica, whose gorgeous crimson made a rich contrast to the pale, pink-tinted Magnolia and the white blossoms of a small flowered Spiræa and a kind of honeysuckle, varied by the "dropping gold" of the *Forsythia*. In the Botanical Gardens are wild plum and cherry in full blossom,—apple trees in leaf and just bursting into bloom;—different kinds of holly in blossom, and we also noticed a peony in bud almost ready to flower. All this floral display, with a temperature somewhere about 70, and birds singing sweetly on all sides, in trees already showing a delicate green mist of verdure, might well make one think one's self in the middle of May. It seemed as if nature had come out in gala attire to welcome Easter, with the assurance that "the winter is over and gone and the time of the singing of birds is come!" and then—as we sit with windows opened wide,—we read in the evening paper of a blizzard in the west and people and animals perishing from cold. As we passed in the electric car towards Mount Vernon, through the woods, we saw not only peach trees in blossom but some of them apparently growing wild, and also noticed the ground sprinkled with hepaticas and blood root, but did not succeed in seeing any of the lovely Mayflower growing, though bunches of it, as well as of the sweet English violet, were freely offered for sale.

Mount Vernon is a quaint old colonial mansion, beautifully situated on the high bank of the Potomac—the lawn looking down on the river over a fringe of woodland. On a point opposite stands Fort Washington, distinctly seen from the windows. The rooms are small—though handsomely finished, and furnished in the fashion of Washington's times, some of the furniture being old family heirlooms. The room in which the hero died is plain almost to bareness, befitting a Republican patriot. The library is a pleasant room opening on the front veranda and next the banquet hall, which is a very handsome apartment, the fine ceiling, marble mantelpiece being the same in Washington's lifetime.

The tomb in which the mortal remains of the hero and his wife lie side by side, is a brick vault faced with stone, set in the side of a grassy slope and festooned with ivy and other creepers. The sarcophagi are of marble, plain and massive, and on the wall above are inscribed the sacred words which alone light up the darkness that veils the close of this mortal life—"I am the Resurrection and the Life—He that believeth in Me, though he were dead yet shall he live." That was our Good Friday sermon.

Going still farther south to Richmond, we found spring still farther advanced. Around the plain old capitol,—but for its pillars, a typical "meeting-house,"—which was for so long the seat of the Confederate Government, the elms and other trees were greening perceptibly and the old horse-chestnuts in the court-yard of "Jeff Davis" mansion close by had already burst into leaf. Nevertheless, the day was cold, most unusually cold for Richmond, for the spring is coy and uncertain everywhere; the "cold wave" which here represented the north-western blizzard had already arrived, and we were glad to warm ourselves at the big wood fire in the great massive fire-place in the picturesque waiting-room at the station. We felt strongly tempted to take a ticket for New Orleans, which can be reached in twenty-four hours from here, and have a glimpse of the real south; but for the present this must remain a dream unfulfilled, and from hence our course lies northward, to meet our own slow, lingering and late, yet ever welcome northern spring.

Fidelis, in The Week.

The Interior: No anti-Christian faith has offered to lay its scriptures beside the Bible for comparison; no contrasted creed, however it may boast of righteousness, has proposed a single new ethical conception not found in Christianity; no philosophy has offered to us a nobler conception of God than that found in the Old and New Testaments; no hope richer or more consoling has been suggested than the hope of an immortality of holiness; and no religion has presented to us a record of such continuous and tender self-sacrifice as that of the Christian believer.

their arrival in the city. The purpose was good, and the members of the Union entered into the scheme with enthusiasm; communication was had with most, if not all, of the ministers throughout the Province, but unfortunately very few responses have been received during these years. There are difficulties in connection with the successful working of such a plan, but it is manifestly deserving of support, and therefore I venture once more to remind ministers and others, that a Union exists in Toronto, whose members are willing to take the stranger by the hand on his arrival in the city, if only his address be known, and bring him into touch with our church life.

Yours truly,  
W. G. WALLACE.

15 Madison Ave., Toronto, March 14, 1894.

THE INTERNATIONAL MISSIONARY UNION.

The eleventh annual meeting of this most interesting association will be held at Clifton Springs, N.Y., June 13th to 20th, 1894. The opening session will be at 7.30 p.m.

All persons, men or women, who are or have been Foreign Missionaries of any evangelical denomination, are as such recognized without further invitation or introduction as members of the Union (membership fee half a dollar).

Arrangements are made by the hospitality of Dr. Foster and other residents of Clifton Springs for the entertainment of the Union. Other missionaries coming to attend the annual meeting will be provided with entertainment without cost to themselves. Missionary candidates also under actual appointment to their fields will, as far as practicable, be entertained. On arrival, report at the room adjoining the office of the Sanatorium where places of entertainment will be assigned. All missionaries are urgently requested to send the secretary, Rev. W. H. Beldon, Clifton Springs, N.Y., before the meeting, their names, societies, fields, years of appointment, and (if need be) date of retirement.

Let all who can, assemble at Clifton Springs (June 13th to 20th), which is only a short distance by railway from Rochester, N.Y.

NEW VIEWS.

MR. EDITOR,—There lately came into my hands a magazine that is edited by the students of a college, in which are trained ministers for the Presbyterian church in Canada. Here I was astonished to meet with teachings with which those who were mentioned in the Bible and the shorter Catechism would, if they heard them, be startled beyond measure, and no wonder if they would. These advanced students, I mean advanced in thought, I do not know about their years or their wisdom. I speak of those that walk in the old paths as sincere people who are wedded to doctrines that rest on external authority. The editors of the magazine apparently hold doctrines that rest on internal authority. Years ago when we were at college we heard somewhat of a philosophy that was based on the inner consciousness, and our teachers did not have much respect for it. Possibly the international philosophy has come since then to have a better reputation.

Heretofore, and even yet, the "new birth," as taught by our Lord as well as by His followers, occupied a prime place of importance in the preaching that was heard from our pulpits, as well as from the pulpits of other evangelical denominations. The doctrine of regeneration is henceforth, if this magazine be any indication of the thought of the coming age, to be relegated to the region of myth along with a considerable portion of the scriptures. We are told that the "new truth" is but a metaphor, and we are warned not to put too much stress on a figure of speech.

We used to speak of an unspeakable gift that God gave to men, and all knew what that gift was; now we are told that philosophy is God's greatest gift to mankind. The theology of the past is doomed, we are told, as every reader of history knows, especially those that draw their inspiration from Emerson, Carlyle and others of that stamp. The theology of the age about to be ushered in will be as the writer puts it "bone of our bone, and flesh of our flesh. Just where the bone and the flesh come in as regards the philosophy of Kant, now so much in vogue, is a soundrum which we are compelled to give up.

There is a story told of two or three people that met in the last century to turn the world right side up, and did it by resolutions

## Pastor and People.

### BREAD UPON THE WATERS.

"Cast thy bread upon the waters: for thou shalt find it after many days."—Eccles. xi: 1.

'Mid the losses and the gains,  
'Mid the pleasures and the pains,  
'Mid the hopings and the fears,  
And the restlessness of years,  
We repeat this passage o'er—  
We believe it more and more—  
Bread upon the waters cast  
Shall be gathered at the last.

Gold and silver, like the sands,  
Will keep slipping through our hands;  
Jewels gleaming like a spark,  
Will be hidden in the dark;  
Sun and moon and stars will pale,  
But these words will never fail;  
Bread upon the waters cast  
Shall be gathered at the last.

Soon like dust, to you and me,  
Will our earthly treasure be;  
But the loving words and deeds  
To a soul in bitter need,  
They will not forgotten be,  
They will live eternally—  
Bread upon the waters cast  
Shall be gathered at the last.

Fast the moments slip away,  
Soon our mortal powers decay,  
Low and lower sinks the sun,  
What we do must soon be done;  
Then what rapture, if we hear  
Thousand voices ringing clear:  
Bread upon the waters cast  
Shall be gathered at the last.

### SOME THINGS THAT WE WANT.

The "eclectic system" is now getting place in our great educational centres. There is danger of misunderstanding this word which has one meaning in medicine, another in philosophy, and a third in the discussions of early Christianity. We use it here in the college sense—the selecting and appropriating what is best in any model or system.

We need the "eclectic system" in our religious work; and the need is suggested by conditions of our religious life which may be indicated under the several elements which we ought to appropriate, or, where we have them in part, to emphasize and perpetuate.

1. We need the Historic Episcopate. In view of the many vacant churches and unemployed ministers, the number marked as "S. S." in our "Minutes," and the many changes taking place in congregations, "Episcopate," which means oversight, is needed. The church at Ephesus, as we see in Acts xx: 28, had such oversight. Paul sent for the Elders, or Bishops, as they are also properly described in the Revised Version. Some were ruling Elders; some were also teaching. They met in Presbytery. They sent of their number as delegates, "chosen men of their own company," after conference with the church, to carry out decisions, to correct errors, and to repress disorders. This is the historic episcopate of the New Testament. History does indeed, at much later dates, tell us of "diocesan" bishops, archbishops, patriarchs, cardinals and popes; but we shall be content with the early historic episcopate. We need closer contact between Presbyteries and congregations. We need men like our Synodical missionaries, under direction of Presbyteries, to do the work of "evangelists," not irresponsible volunteers, but representative Presbyters. And in our large cities we need combined organized effort for Church extension, which could be pushed by a trusted member and representative of Presbytery, put in a position to give all his labors to counsel, oversight, reports to Presbytery, and co-operation in carrying out its directions.

2. We need High-Churchmanship, not in the sense of making ministers, priests, ascribing to them the efficacy of the sacraments, and the like, but in the sense of exalted, Scriptural views of the Church of which Christ is the Head, with appointed officers, and the Scriptural means of grace, the Word, sacraments and prayer. Too many unwise persons count themselves "all right" as Christians, though in no Church. The Church cannot be too highly valued as an organization. Believers of the Gospel, as Christ directed, receive the rite of initiation into it, and commemorate in its membership the atonement. The Church is God's organization for the saving of men and the enlightening of the world. To how many might the question be

put: "Despise ye the Church of God?" The Church, if bearing testimony to God's truth in the right spirit, is the least expensive and the most effective of all agencies for the prevention of vice and the promotion of virtues, personal, domestic and social.

3. We need Puritanical homes. True, some use this adjective in scorn and contempt. They are either grossly ignorant, or they have believed such lies as were given to England regarding the "Blue Laws of Connecticut." We need conscientious parents ruling well their households, faithful husbands and wives, obedient children. Our country needs to be saved from the domestic tragedies reported from the "divorce courts." Pride, vanity, worldly ambition, sordid scheming on social lines, and a thousand other evils need to be banished; for if there is not health in the homes there will be epidemics in the community.

4. We need Quaker simplicity. "Dress and address" go naturally together. They go down in quality together. Mrs. A. is "awfully glad" to see Mrs. B., but when Mrs. B. has gone, Mrs. A. is awfully severe upon her bonnet, or hat, or cap—it is hard to know how to describe it. One goes into reception-rooms in which care is needed lest you upset the obstructions—you could not call them tables—crowding the room, and crowded with bric-a-brac. . . . The cares, hours, prices and demoralizing influences of a large part of our social life ought to be put aside for "piety at home," "keeping at home," and such a life as is indicated in the words, "I will walk within my house with a perfect heart." He who only knows the style of fashionable entertainments by the newspaper descriptions will have often brought to his mind the line, "Where wealth accumulates and men decay."

5. We need Methodist fervor—the earnest, direct, and glowing zeal with which the Wesleys and Whitefield spread the truth. Sermons need to be more than scholarly essays; church officers need to be more than honorary appointees; members need more than to have their names "on the books;" the churches need to be more than decent and orderly religious communities. Our regular services need to be "revival services." Why should such be relegated to brethren without local responsibilities, after whose visits and the statistical reports of their successes, the impression too often prevails that things are now to go on in the old fashion, and not much is to be expected until the return of some such worker. Ministers and elders, bishops of the historic sort, have to go with the truth from house to house, and the church is to be a body of believers intent on mutual edification and the spread of the truth, first of all around the doors of its people. We can keep every element distinctive of our New Testament and inherited Presbyterianism and—on the eclectic plan—incorporate these features. In fact they belong to our system; we have to take them back and keep them.—*Rev. John Hall, D.D., in Presbyterian Banner.*

### PREACHING OF THE OLD TESTAMENT TO THE AGE.

When Professor Smith was called on to give the inaugural address of the college session on the very day of his induction to his new office, all must have felt the difficulty of his task, for there is no field of study in which it is easier, at present, to be rash and even mischievous than that which his church committed to him. And the course he took justified his church's wisdom in appointing him to a chair. He is first of all a preacher; with more reason than most sovereigns he might inscribe *Dei gratia* amongst his titles, for by the grace of God, by natural fitness and endowment he is a preacher. And whatever honors he may win in pure learning, we doubt if they will ever be so substantial as those which were within his reach as a true prophet and a voice speaking righteousness. It was, therefore, most fitting that he should speak, at the outset of his new work, as a preacher. He shows how greatly Old Testament preaching has served the church in the past, how our fathers were strengthened by it in their resistance to every form of tyranny, and how justly they found themselves in

many points nearer to the prophets than to the apostles. "The apostles were sojourners and pilgrims; the prophets were citizens and patriots." And our duty toward God and His world is ill performed unless we can learn the public sense from these great teachers. He then discusses the question in how far recent critical discussions have spoiled the Old Testament for preaching; and he shows how instead of spoiling it, that critical labor has "fortified, explored, made habitable" great parts of the Old Testament. It has robbed the preacher of many "conjectures and imaginations—that mere confectionery of the pulpit, which too often have spoiled alike his art and the appetite of his people for the pure milk of the word," but it has given him something better in exchange. And, lastly, he speaks of the worth of the Old Testament in its wealth, variety, and poetry to the weary preacher, whose task, faithfully met, is so enormously more exhausting in an intellectual sense than his people suppose. "The first feeling in my heart is one of gratitude to God for the variety of this Book—this Book, which is not a book but a literature—this literature, which is not literature but life—full, real, unflattered life upon every level where it has been given to men to suffer, to love, to doubt, to aspire."

### THE LAPSING SENIORS IN SUNDAY SCHOOLS.

The old question has come to the front again in Sunday School work—"What shall we do with our senior scholars?" It meets us at every gathering of teachers. Those who do not know the history of past conferences and discussions think that this is a new difficulty, but it is a problem as perennial as any other of the difficulties of Christianity. It is as old, at least, as when one Demas forsook one Paul, having loved this present world. A speaker on this question recently answered and said—"Why, make teachers of them." The solution was applauded, but, alas! it has already been tried and found wanting. You cannot make good teachers out of bad scholars. There are too many poor teachers about to risk adding to their number. It is no use making unconverted lads into teachers even to keep them in the school. An unconverted staff of teachers is fatal to any school. Even a few mar the whole work—damp the ardour of the good teachers, aggravate the superintendent, and send away the scholars. Besides, not many raw lads would undertake the work, having in this more sense than the man who proposed the remedy. The true solution seems rather to lie in the direction of drafting the senior scholars into select senior classes, with special privileges, and taught by men of power and influence, whom they will respect. There is no need for the strictness of discipline which is necessary among the children of a junior school. There are many men amongst us who are able to teach such a class, and they only need enlisting to become powers for good among our growing lads. Women there are also who can lead a class of girls at the perikous time of the parting of the ways. Much learning of lessons is not prudent. The teacher must endeavor to encourage, to interest, and to instruct. This requires time and tact, with sound preparation as well; but the reward is proportionately great, for a Christian caught young will be grateful to the fisher of men all his days, and afterwards will be a star in his spiritual crown.

### PRECIOUS THOUGHTS FROM LIPS NOW SILENT.

My own mind had often puzzled over the sixth beatitude given in Matt. 5th: "Blessed are the pure in heart, for they shall see God." What does Jesus mean? Does He really see any one of His people that He can call "pure in heart?" I could not imagine it—that under that gaze even the most sinless perfectionist could be pronounced "pure," "pure in heart." Yet there were His own words, and He would not pronounce a class "blessed" that did not exist. That would not be His style of using language. The matter was too hard for me. It lay for years an unsolved perplexity.

On Thursday evening at prayer-meeting Mr. R. took as his subject the first twelve

verses of the 5th of Matt. The thought quickly flashed upon me, Now I shall see what he says. I knew he would not slip past it, and wondered what he would do with it.

When that verse was reached it was disposed of in almost one sentence. "Blessed are the pure in heart." The pure in heart is the one who sees himself to be utterly impure." Then the truth just uttered was enforced by a simile, homely, but to the point: "A filthy woman does not see dirt. Put her into a dirty house and she will be quite comfortable. But put a clean woman into a dirty house and she sees and feels every speck and cobweb in it."

What more was said I cannot remember, but the thought given then has stayed. A good many times have I applied that balm right from Heaven's medicine chest, to hearts broken under a sense of utter unworthiness, and sometimes with marked effect. It is such a sweet surprise. My painful consciousness of deadness, ingratitude and selfishness an actual proof that He has already planted in me the "pure heart," the heart that longs for nothing so much as to be freed from every taint. The fact that my eyes have been opened to see my own sinfulness a proof that these same eyes are preparing to "see God," and to be "satisfied with His likeness."

A. R.

### RELIEVING TROUBLE.

The *Christian At Work* gives some timely and practical suggestions in the following:

In time of trouble there is something to do more than merely to express sympathy. Nearly always some real help is possible, and to discover what that is and to extend it simply and generously is the task of every one who wishes to be a friend in time of need. But this takes not only love and compassion and good wishes, but also judgment, discrimination, thought and patience. It is largely because these qualities are so seldom brought into exercise at such times, that sympathy so often seems powerless for any efficient help. Each case must be studied by itself, its past causes fathomed, its present griefs appreciated, its probable future effects weighed, the possible means of relief considered, before true help can be extended. The habit of thoughtfulness is easy enough when we are contemplating an enterprise of our own; why then should it be put aside when we approach so difficult and so delicate a task as that of giving real succor and comfort to others in time of need?

### "BUT WHO IS MY BROTHER?"

A few years ago a vessel was wrecked off the northwest coast of Ireland. Crowds gathered on the beach to witness the scene. A few brave men came forward and put out to the sinking vessel. After a struggle they came back through the surf and the watchers cried, "Have you got them all? Are they all saved?" They answered, "Yes, all but one; if we had stayed for him, all would have been lost." Instantly a stalwart fellow stepped out from the crowd and called for volunteers to go for that one. But the young man's mother clung to him, told him how his father had been lost at sea and how his brother, William, had sailed away and never been heard of more; "And now," she added, "if you go, my all will be lost." But he broke away from her quietly and he and his brave companions put out to the sinking ship. As they pulled back toward the shore the crowd shouted, "Have you got the man?" "Yes," came the glad answer "and tell mother it is Brother William."

During the century after Carey began in India the work of modern missions, the population of India has increased 100,000,000, but the increase in the number of Christians has been scarcely more than half a million. For all that, however, all signs point toward a speedy conquest of India for Christ.

The shadow of a missionary happened to fall upon a Brahman who belonged to the strictest sect, and he at one went to bathe to wash away the impurity. This man was afterward converted by reading the New Testament, and is now a preacher at the mission, and, what is very remarkable, has married a Christian girl whose parents were outcasts before their conversion.



**Missionary World.**

LETTER FROM REV. MR. WILKIE, INDORE.

[A friend deeply interested in our mission work, and who had written to the Rev. Mr. Wilkie, of Indore, kindly allows us to publish from his answer the following extracts which will be read with interest.—ED.]

Since our return we have had much to cheer us in our work, especially amongst the poor Maugs, many of whom have given themselves to our Lord Jesus Christ. In some cases in the face of much bitter persecution, and the spoiling of all their goods. To-night at the college building a mother and her two sons were sitting under the shade of a tree cooking their food. The mother and oldest son work as coolies and get between them four annas or about 8 cents a day. On becoming Christians they had to leave their house and all their household effects, which were kept by the husband and his other wives. They have been sleeping in the college verandah, and for a time had no covering save their cotton sheet which she wore during the day. This is our cold season and is so cold at night that I require as much covering as when in Canada. The temperature is about 40, but that is felt more here than with you, as it is so warm through the day. To cook their food they had an earthen pot and some dry cow's manure for fuel. Near them was another family, also sleeping outside, in much the same condition. In this family are four boys, the youngest about 16 months old. The father earns about 8 cents a day, and the mother by making baskets sometimes earns three cents. A blanket would cost a half a month's pay, and a pair of blankets such as you have at home would cost three months' pay. An ordinary suit of clothes such as are worn by gentlemen at home would represent a year's wages of this poor man. Do you wonder at his children suffering from colds, etc., when they simply cannot buy clothes to keep themselves warm, and have now no house to shelter them at night. As these have lost all in becoming Christians, we have given them a little space on the college compound to erect a small temporary grass hut till the storm of persecution blows past, or other arrangements can be made. Had they remained Maugs they would have had their share of the caste work, *i.e.*, continued to occupy their old homes, would have blown the horns at marriages, deaths, etc., and also the food, etc., left at the marriage feasts, which was to them a large source of income. They would also have received work from the people of the city, who now do all they can to hinder them from gaining a livelihood. From a worldly point of view it is all loss, and it makes one's heart bleed to see them at times in their suffering. On the other hand, it has been all gain to not a few of them, whose faces as well as their lives tell what great things the Lord has done for them. I have never yet heard a single complaint from one of them, nor any attempt to go back again to their old religion. Of course, they are not by any means perfect, and, one by one, old habits, customs and prejudices show themselves and have to be dealt with as patiently and kindly as possible. At one time they all wore charms to ward off diseases, now none do. At one time many of them were drinkers, now none, so far as I know, touch it. They all have family worship morning and evening; come regularly to church, and as far as they know how, try to tell to others what Jesus has done for them. Every Sabbath all our Christians go out in the morning to our different Sabbath schools in which are gathered over 600 heathen children. The meeting places are rude in most cases; in one place the shady side of a house, in another an open shed, in a third a grass hut erected for us by the people, but with about one half of the side eaten away by the goats that swarm there. Could you but go with me on Sabbath morning as I visit as many of them as there is time, you would, I am sure, be deeply interested, and I am sure I can ask your prayers that the seed sown may speedily bring forth much precious fruit.

Every man deems that he has precisely the trials and temptations which are the hardest of all for him to bear, but they are so, because they are the very ones he needs. Richter.

RELIGION ON THE CONTINENT.

The forty-fourth annual report of the Evangelical Continental Society has just been issued, containing a brief review of Christian work in the countries to which it is related. Of France, while noting the dark side of life there, the "tabernacles of bribery," and the vast literature of corruption, it recognizes the reaction that has set in in certain circles, of which the new *Union par l'Action Morale*, of which M. Paul Desjardins is the head, is an illustration. The McAll Mission, the Societe Centrale, the Societe Evangelique, and the Evangelistic Agencies of the Free Churches, are, among the lower classes, being much blessed in their widespread operations. The committee has helped the last three societies during the year, though not to the extent of former years, when its operations were more liberally supported. In Belgium the "Christian Missionary Church" might be called a Miners' Church, so large a proportion of its 5,000 members belong to the mines. Its chief strength is in the heart of the industrial part of the country. It has fifty chapels, and there are twelve places asking for larger buildings for worship. Progress is the order of the day. In Bohemia the Town Council of Laun has given over St. Peter's Church, which for 200 years has been in the hands of the Romanists, to the use of the Protestants. The Austrian Government still, however, under Catholic influence, continues to throw all kinds of hindrances in the way of Protestant and evangelical work. Nevertheless, congregations are springing up and churches being formed. The Free Reformed Church has ten definitely organized communities and thirty preaching stations. A cry comes from Galicia, where the Protestants are said to be spiritually dead, and the country in the hands of the Jesuits. In Italy notice is taken of the remarkable letter to the Pope from Signor Bonghi, in which he declares that the conscience of the Italian people is slowly awakening, and urging Leo XIII. to reform the Church so as to enable it to meet the spiritual aspirations of the land. The Evangelical Church numbers 26 churches, and some interesting details are given of Christian work in different localities. Of Spain a report says, "I have known Spain since 1862, and can never remember noting such poverty and misery and such lack of hope of better days as is now prevalent. Moreover, Rome is far more powerful than during past years. The Jesuits are everywhere." Nevertheless, good work is being done, especially in the mining districts round Bilbao, where Pastor Marques has gained great influence with the men. In conclusion, the report inveighs against the growing tendency in England to regard Romanism as a sufficient form of Christianity for the peoples amongst whom it is established. It is, on the contrary, a mean kind of Atheism, making God inaccessible except through its own instruments.

The Chinese excel in intellectual ability, patience, practicability, and cheerfulness, but lack character and conscience. Nothing but the Gospel will meet their needs.

Thirty years ago a common sweeper would fall on his knees before an approaching Brahmin, to prevent his shadow from defiling him. To day the high-caste man is jostled and hustled to the street, and soon there will be no Brahmins left.—George F. Pentecost, D.D.

A Korean convert, "Old Kim," of Gensan, was boycotted after he became a Christian. On the first Sunday in church after an illness due to his privations and hardships, the missionary was commenting on 1 Peter iv. When he came to verse 13, "Rejoice inasmuch as ye are partakers of Christ's sufferings, that when His glory shall be revealed ye may be glad also with exceeding joy," Kim broke in, saying, "Well, this is a marvel, this book, it fits so."

The American Presbyterian Synod for China has decided upon the establishment of a missionary society for sending out Chinese as missionaries to new and unoccupied fields in the country. Each of the five Presbyteries has been invited to provide for the organization within its own jurisdiction, and a general executive committee has been appointed. The society and its work are to be wholly Chinese. The question of uniting with the seven other Presbyterian Boards of China in a single Church of Christ, as has been done in Japan, was discussed at the last meeting of the Synod, and provision was made for consulting the other Missions on the subject.

PULPIT, PRESS AND PLATFORM.

Mid-Continent: The work of the church demands that men give according to their means and not according to their meanness

The Ram's Horn: The descent of man to monkeys is more observable than the ascent of monkeys to man. Devolution is true whatever may be the truth in evolution. The development theory has not been demonstrated, but the deviltment theory nobody doubts.

The Interior: Buddhism is becoming something of a fad. We advise those who are taking to the doctrine of Siddartha that they ought to become Hebrews to the extent of eschewing pork. Otherwise they will be in danger of eating their grandfathers in the form of canvassed bacon.

New York Observer: Apropos of Lord Rosebery's succession to the premiership of Great Britain, it is suggested that worth does more for some men than birth. It is certain that birth can never be a legitimate substitute for worth, while the latter can laugh at the former again and again. "Worth makes the man," birth never.

Christian Observer: For the sake of justice to other churches, it is well that the fact should be known that, at the present, the prominent obstruction to church unity lies with the bishops of the Episcopal Church; they will not do even so much, in order to promote it, as to favor the exchange of pulpits with Presbyterian ministers.

Rev. Hugh Price Hughes: Jesus Christ was distinguished from all other great leaders of thought and religion by the marked courtesy and reverence with which he treated woman. From Him she invariably received nothing but respect and kindness; and it is an interesting and delightful fact that, so far as we know, no woman ever persecuted him, or did Him any injury, or deserted Him after becoming His disciple. His relation to the other sex was one of unbroken peace and good-will.

United Presbyterian. Occasionally evangelistic services may be profitable, but our most successful pastors are those who preach the gospel in great simplicity and directness, who are watchful of opportunities to speak a word in season, and who are faithful and diligent in pastoral work. They are always evangelists and there are added to the church daily of the saved. Concerning a certain ingathering, an eminent minister said with force: "There appears to have been a large number in that community who ought to have been brought into the church a long time ago."

Rev. Wm. Hutton: Surely it is made clear to us from the whole spirit of the New Testament that we are delivered from the yoke and the bondage of all such cumbrous wearisome services, and that we are now introduced into a region, distinguished by its spirituality and inwardness and freedom—a region where knowledge and faith and holiness and love and joy are the great watchwords; that we are now emancipated for ever from the old Jewish limitations of persons and times and places; and that now the true worshippers of God are those who worship Him—whenever they are and wherever they are—in spirit and in truth.

Rev. W. G. Jordan, B.A.: In the social sphere some of the noblest things that have been done during the present century have been done on behalf of the children, showing the determination of Christian men to give, as far as possible, to every child a fair start in life. And in the church there is increased activity in every thing that relates to the young. The relation of the church to the young people is a large subject and one that I cannot enter upon now. Suffice it to say that the church is not a place of amusement for young people, but of instruction and kindly discipline. A congregation cannot be ruled by any one section of its members, but by the blended life of all. We need in our church-life a mingling of these two elements, the sober wisdom of age with the energy and enthusiasm of youth.

Teacher and Scholar.

April 20, 1894. } JOSEPH FORGIVING HIS BRETHREN (Gen. xlv. 1-15. Golden Text.—If thy brother trespass against thee, rebuke him, and if he repent, forgive him.—Luke xvii. 3.)

The abundance stored up by Joseph during the plenteous years, proved the life of the people during the sore famine which followed. The inscription on an Egyptian tomb which speaks of a famine that broke out for many years is believed to refer to this dearth. A modern instance of a seven years' famine occurred in Egypt in the eleventh century. The causes of failure were not merely local; other lands suffered. Egypt became a resort to all the peoples. Among others the brethren of Joseph came down to buy corn. Since Joseph superintended the sales, foreigners were necessarily brought in contact with him. The twenty-two years had so effectually changed the stripling that there was no chance of their recognizing him in the Egyptian noble before whom they bowed. But they, older, had undergone less change. Joseph knew them and their attitude at once recalled his former dreams. Anxious to know about their father and Benjamin, and determined to test whether they were changed men since the time they so cruelly treated him, he acted a part. By the accusation colorable in itself, that they were spies, he drew out of them tidings he longed to hear. The undeserved harsh treatment they received recalled to them their great past guilt, and led them to speak of it to one another, ignorant that he understood them. The next time when Benjamin is brought down they undergo a yet more severe test. Guilt seemingly fastens on the younger brother. They are all brought to Joseph's house. He proposes that Benjamin shall be his servant and the rest go free. But Judah's wonderfully pathetic plea convinces Joseph that they will rather yield themselves than allow harm to come to him.

I. Joseph's Disclosure of Himself.—The simple pathos of Judah's words, not only convinced Joseph, but stirred up his spirit to its inmost depths. Unable to bridle his emotion, and yet unwilling that the Egyptian officials who stood by should witness what was so sacred to brotherhood, he hastily instructed that all strangers should be removed. Then gushed forth the tears, which more than once before he had been able to conceal only by retiring. In the mixed excited feelings which they expressed, joy abounded beyond all others. In the fewest possible words he declared himself, and showed where his heart lay by asking again after the father of whose welfare he had been already assured. He wanted to ask as one who has a son's right to do so, and at the earliest possible moment to say of Jacob, "my father." The brothers stood speechless. Already they had been made to recall their treatment of Joseph, but now their whole past conduct towards him must have flashed upon them, and in the tumult of their feelings they could probably realize but this: that the brother they had so cruelly wronged, stood before them clothed with resistless power.

II. Assurance of Forgiveness.—Joseph allays their trouble, drawing them near, and presenting himself as their brother. He cannot, indeed, avoid mentioning their crime against him, but makes it pave the way for the assurance of forgiveness. This he delicately gives by bidding them restrain grief or self anger, because of their conduct. He can speak forgiveness by the tests made; he knows that they realize their guilt and heartily repent of it. Apart from that, forgiveness would be impossible, because there would be lacking the state of mind which could receive it. He gives them three times over the further assurance that God has brought good out of their wrong-doing. This does not lessen their guilt. Even when so strongly expressed as in v. 8, it is not uttered with any such thought. But it shows how God has mercifully preserved them from the added bitter thoughts which would have been theirs, if their sin had wrought all the evil it might have done. It shows, too, how God is in all our ways making even wrong-doing subservient to gracious ends. It brings out how through Joseph's presence in Egypt, the lives of the people are preserved, as well as his father's family. "Earing" is an old English word which means ploughing.

III. Message to His Father.—Anxious for them all to share his good fortune, Joseph is urgent that at the earliest possible moment his father may be relieved from all anxiety. He sends a pressing invitation for Jacob and all his belongings to come down that they may be nourished during the period of famine still to endure. His quick foresight has already selected Goshen as an appropriate home during these years. This is supposed to be the land which extends eastward from the eastern mouth of the Nile. Its rich pasturage made it suitable for a shepherd people, while it would keep them separate from the main body of the Egyptians to whom shepherds were an abomination, ch. xlv. 34. It was hardly looked upon as properly part of Egypt. Appealing to their eyesight in proof of his identity, Joseph bids them reassure their father by telling what they have seen, especially the good fortune of him who had been esteemed as dead. Then after the feelings have had their way, forgiveness is followed by friendly intercourse.



## THE CANADA PRESBYTERIAN,

—PUBLISHED BY THE—

Presbyterian Printing &amp; Publishing Co., Ltd.,

AT 5 JORDAN STREET, - TORONTO.

Terms: Two Dollars Per Annum, Payable in Advance.

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The Presbyterian Printing and Publishing Co., Ltd.,  
5 Jordan St., Toronto.

## The Canada Presbyterian.

C. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, APRIL 18TH, 1894.

WE desire to add a number of names to our list for THE CANADIAN PRESBYTERIAN. To anyone sending us \$1.00 the paper will be mailed, postage prepaid, till 31st December. Mention this to your friends, and help us to a few names.

THE term national schools sounds very well but it should never be forgotten that what a good many people mean by it is a school system with every trace of religious instruction "obliterated."

WITH a new tariff for the Dominion, two or three parliaments in session and general elections looming up in the distance, our political contemporaries are in clover. The close of the parliamentary sessions will bring a calm. It is devoutly to be hoped the calm will not be broken by a Presbyterian storm in St. John.

NOW is the time when the good brother who wants something "brought up" in the General Assembly prepares his overture. How would it do for all who are moved to do something in the way of legislation to concentrate their energies on a feasible plan to supply vacancies and to give work to a large body of excellent ministers both able and willing to do it. Why spend time on trifling questions when there is an evil striking at the very vitals of the Presbyterian system.

ONE of the Presbyteries in the Synod of New York has drawn up a plan for the proper supply of vacancies. The plan is to bring vacant churches and unemployed ministers into such contact that calls will be the result. We admire the pluck and loyalty of that Presbytery, though we have little hope that it will work any better than some of the old ones did. The first duty of the Presbyterianism of this continent is to admit that our system of settling ministers has completely broken down, and that in some places it is little better than a scandal. When all admit that and earnestly look for a remedy, there may be some improvement, but not until then.

THE difference between first-class debates in the British House of Commons and similar debates in the Canadian Commons or Ontario Legislature is mainly one of tone. Of course there is some difference in the matter of finish, as most of the front rank men in Britain are University men, but the difference in tone is the main difference. With the exception of Joseph Chamberlain and perhaps one or two others, high class political orators are dignified, generous and good-natured. The speaker aims at being pleasant and entertaining. In Canada political discussion is too often strained, petulant, peevish, half angry and personal. It often has all

the bad nature of a Home Rule meeting without the Irish brilliancy of a Home Ruler. In fact our political discussion seems to be much more like a Home Rule discussion in Ireland than a high class discussion in Edinburgh or in the House of Commons. Our first-class men have any amount of debating ability, but they do not seem able to control themselves as Harcourt, Morley, Rosebery and other prominent Britons do. Of course there are exceptions on both sides of the water.

THE best part of the new law on libel now before the Ontario Legislature is the clause which makes the man who furnishes libellous matter jointly responsible with the man who publishes it. Publishers know to their sorrow that anonymous communications on any kind of a question, may be, and too often are the offspring of business rivalry, or political animosity, or personal hate. When communications of that kind are presented the publisher is often in a quandary. Publish and you run the risk of a ruinous libel suit: refuse and you make a life-long enemy of the writer and perhaps of some of his friends. The writer of course shields himself by signing a fictitious name and the publisher, unfortunate man, is supposed to go to gaol rather than make the real name of the writer known. The law will now make the writer equally responsible with the publisher and a people who used to gratify their bad feelings at the expense of journalism will have to find some other method. Hitting an opponent in the dark from behind a newspaper will soon be numbered among the cowardly acts of by-gone days. Many a good dollar has been lost by publishers in shielding the libellers who skulked behind them. One more of the terrors of journalism is about gone.

IT is a thousand pities that the Presbyterianism of Canada should be worried at this time of day with a trial for heresy in regard to questions of Higher Criticism. Ours is not the only Presbyterian Church in the world and the crisis on Higher Criticism is pretty well over in most, if not in all the others. Why should we bring up the tail end of the fight? The crisis was passed in Scotland years ago, and the man whose writings brought it on is in his grave. It was passed in the Presbyterian Church of the United States some time ago and the church is now suffering from the bitter fruits of the controversy. Were ours the first case of the kind in the Presbyterian family there would be many reasons for carrying it to the highest tribunal, but instead of the first it is probably the last. We hope Dr. John Campbell will loyally accept the decision of his Synod and allow the matter to rest. No one knows better than he that a prolonged and perhaps angry discussion at St. John would interfere seriously with the work of the church and do harm in a dozen different directions. Surely there is some right way of settling this painful matter without fighting to the bitter end. Ministers who talk lightly about a fight in the Assembly are just as much afraid when a disturbance arises in their own congregations as any others are. That which is bad and dreaded by all good men in a congregation cannot be good in a General Assembly.

THE *Interior* wrestles with a problem that has puzzled many a good man: Why do polemic controversy and church quarrels of all sorts bring out so much that is evil in human nature. After trying a number of theories by way of explanation our contemporary suggests this one for consideration. The Spirit of God withdraws when strife begins and leaves the evil in human nature unrestrained. The worst passions of men break out like a volcano when the Spirit of peace withdraws. The Spirit of God refuses to dwell in a scene of rancour and strife. This explanation is no doubt correct so far as regenerate men are concerned, but it leaves unaccounted for the rancour and bitterness with which men quarrel about religion who never were under the restraining influence of the Holy Spirit. It is a matter of history and every-day observation that men who never felt the saving power of the Spirit are just as violent and bitter in their strife about religious questions as those from whom the Spirit may have temporarily departed. Men quarrel about the bible who never read the bible. They fight about altars and bow at none. They contend about modes of worship and do not worship in any mode. How account for the violence and bitterness with which men whose lives are a defiance to religion quarrel about religion. Men who never read the bible, who never pray, who

never darken a church door, who care nothing for the souls even of their own children fight as readily and much more violently on religious questions than a trained ecclesiastical pugilist.

## THE ANNUAL MEETING OF THE WOMAN'S FOREIGN MISSIONARY SOCIETY.

THIS very important meeting, which is being held as we go to press, ever increasing in volume and interest, naturally suggests some reference to its history in the past. Founded in 1876, no organization in connection with our church furnishes an example of more continuous and gratifying progress. Looking at it to-day, it is hard to realize that only a few years ago it had to encounter doubts and fears, and prejudices, and that good men wisely and gravely shook their heads, not knowing, but greatly dreading, whereunto this thing would grow. We wonder now that this great source of strength, this large sphere of blessed activity was not long ago discovered and utilized. Prejudice against it has long ago disappeared in the church, and now no congregation can scarcely be considered as really living which has not in connection with it a Woman's Foreign Missionary Society, or Mission Band, or both.

Going back to some features of its past history we may recall that it was at first formed by the expressed request of the Foreign Mission Committee of our church, to aid it in raising money, and in other ways in carrying on its beneficent work among the women and children of heathen lands. To this work, a sufficiently great undertaking, it has strictly and wisely confined itself. It may also be stated, and it should be borne in mind, that from the first it was laid down as a cardinal principle, that these objects were to be sought by the exercise of Christian self-denial and so as not to interfere with the ordinary contributions to other schemes of the church.

We may notice briefly some of the secrets of its success, its growth and work.

With regard to the first, it must be evident that the time in God's providence had come for such a work to be begun; it furnished an open channel, through which activities and services long pent up and ready to burst forth could flow. The society has also been, by the good hand of God upon it, remarkably favoured in its two presidents and other chief office-bearers. One cannot read the annual reports from year to year without being very deeply impressed by the ample knowledge of the needs and claims of the heathen world, the ever-present sense of obligation to Christ, the tact, the wisdom, the energy, the ability and spirit of consecration displayed in conducting the business of the society.

Two or three things may be mentioned as especially contributing to this; first, the steadiness with which the regular meetings of the auxiliaries and bands have been held to a strictly religious and prayerful character. They have not, except in a few cases to be lamented, come down from that high plane. The society has become mighty through prayer and the use of the word of God. Another thing has been the close contact wrought from the first by the society at home and faithfully kept up until the present hour with its agents in the field by letters or visits, by means of which they have been kept in close touch over the whole church, largely through the circulation of the *Leaflet*, whereby information has been regularly and frequently imparted and warm sympathy sustained. We may also notice the wisdom, the elasticity and comprehensiveness of the constitution under which the society carries on its work, and to this must be added the forbearance and patience of the members and societies in solving difficulties as they have arisen; the singleness and definiteness of the object for which the society exists and the loyalty of all to this object.

The growth of the society has been of the most healthful kind; it has been steady, perhaps we should say in the circumstances, remarkable, and it has been a growth increasing continuously year after year. Organized in April 1876 with fifty members, year by year the numbers roll up into the thousands, then the tens of thousands and the scores of thousands until now it has become a great army, conscious of its strength, aiming at great things and setting its face to them confident of success. Seventeen auxiliaries and three mission bands the first year, are now both to be counted by the hundreds and are being added to every year. At first two agents

labouring under a sister church, having no field of our own, now a large body of trained, well-equipped Canadian missionaries employed in various departments of work, having under or in connection with them a large native force. Indore and Formosa, only at the beginning, the former occupied at one point only and little known, now occupied at many points and largely explored. Then work confined within narrow limits, zenana visiting and a small, very small school, now many day and Sunday schools with hundreds of scholars and work branching out into many and continually enlarging spheres of effort of whatever kind they be, but always carrying blessing with them invariably. To Indore and Formosa have been added, the Indians of our Northwest, Trinidad, the New Hebrides, British Guiana, Honan, all reaping blessing from, and all bearing witness to the beneficence of the labours of the society. The Lord hath done great things for it. The total income the first year was \$1,107.99, but this channel of benevolence once opened has widened and deepened until it has swelled up into many thousands, and like the river which Ezekiel saw in vision continues still to rise and carries blessing with it wherever it reaches. Such is a brief and general view of the growth of this woman's society which was at first regarded with apprehension, and in some quarters met with opposition.

And now its work. It is inspired and penetrated through and through by the spirit and aim of unselfish love, seen in its sublimest manifestation in the work of redemption begun and carried on by God the Father, Son and Holy Ghost. It is done from pity and love for those whom God first pitied and loved; it is done in a spirit of loving obedience to the Saviour's last command, "Go ye into all the world and preach the gospel to every creature." It carries only blessing with it for time and eternity to all its objects, blessing so great and lasting that eternity will only reveal its fulness. And it returns rich blessing to those engaged in it. Again and again do the reports of all engaged in it bear glad testimony to what good they have themselves reaped in doing good to others. In seeking to save and lift up others they have themselves been lifted into a higher, holier and happier atmosphere of Christian life. Bright as the past history of this work has been, it will be eclipsed in the far more glorious history of the future. What a prospect it opens up to the eye of faith as it goes on from age to age. It is work for eternity, and as those who are now engaged in it shall look down upon the labours of those who follow them with joy and thanksgiving to the Lamb who was slain, so do the sainted ones, whose names in succession rise up in memory from the past, who are now resting from their labours, and whose works follow them, rejoice in the work still growing, and to grow; gathering in from year to year a richer harvest of souls saved by the instrumentality of this society in whose records their names are embalmed, in which they served Him, whom they serve still in a better world, and with higher, holier service.

#### REPORT OF THE MINISTER OF EDUCATION.

WE have to thank the Minister of Education for a copy of his valuable report for the year 1893. The first part of it is sub-divided under ten heads such as Public Schools, Roman Catholic Separate Schools, High Schools, etc. After these come many valuable appendices and tables all brimful of information on this important department of the public report service. We hope to refer to this from time to time; in the meanwhile from its opening pages on the public schools we glean some items of information which may be of interest to our readers. Under the first head the report at the outset gives a comparative table of the school population from 1867 to 1892. From this it is shown that the school population from the ages of 5 to 16 in 1867 was 447,726, from 5 to 21 in 1892 was 595,238. In 1867 the average attendance was 163,974, in 1892, 253,830. The percentage of average attendance to the total number attending in 1869, 41; in 1892, 52, a favourable showing as regards the desire for education shown by parents. A comparison of the percentage of pupils enrolled in public schools out of the whole population is made with several of the States of the Union, favourable in every case to Ontario. The average number of days the schools of the United States were kept open was only 134 against 208 in Ontario. The highest average attendance in rural districts is found in the county of Waterloo, being 58 per cent. of pupils of school age; in towns, Bowmanville, 75 per cent.; in cities, Hamilton, 75 per cent.

Interesting comparisons are also made under the head of Public Schools between Ontario and the other points of the Dominion lying east of us. The percentage, for instance, of adults able to write in Ontario is 90.4, of persons from 10 to 20 is 94.32, being in this respect considerably in advance of the other provinces, except in the case of Prince Edward Island which comes next. According to the proportion of children under 10 years who can read, P.E.I. stands first, Ontario second, between 10 and 20 who can read Ontario is first, P. E. I. second. The same comparison made as to writing shows Ontario first of all the Provinces in the Dominion.

In compliance with a very general demand, the teaching of temperance and hygiene has been introduced into the common schools, and it is encouraging to notice the progress made in this respect. In 1882 the number taught on these subjects was 33,926, in 1892, 171,549, or an increase of 405 per cent. "In 1893," the report says, "the subject was made compulsory for entrance to High Schools and Collegiate Institutes, so that no pupil who pursues his studies so far as the fifth form can fail to be reasonably well acquainted with the conditions on which his health and physical vigour depends, as well as with the dangerous tendency of stimulants and narcotics to produce weakness and disease." We may add, to show the wide-spread sense of the importance of these subjects, that physiology and temperance are compulsory subjects in 37 States of the Union, and in 22 is enforced by penalties.

In 1882 the system of Kindergarten schools was first introduced into Ontario, and in 1885 it was made a part of the public school system. The rapid advance made in this department shows that it has met a felt want in the country. Last year the number of these schools had increased to 85 with 200 teachers and 3,056 pupils under 6 years of age. Provision is made for systematic instruction being given in the Provincial Normal schools in Kindergarten teaching which cannot but be helpful in every part of the teacher's work.

Assistance is also given to high schools in connection with our common schools. The report unhappily shows a falling off under this head in 1892 as compared with 1891 from 36 to 32 schools, with a corresponding decrease in teachers and pupils.

As few subjects are of more general importance, and to people of intelligence of more interest than our educational standing, we hope to refer further at some future time to this report, and we doubt not a fuller examination of it will show an encouraging state of things in this Province as regards a matter which vitally affects the highest and best interests of the Province, and through that premier Province the whole Dominion.

#### THE APPROACHING GENERAL ASSEMBLY.

NOW that the time for the Assembly draws near it may be interesting to our readers to know the arrangements that have been made for transit.

If 300 attend possessing Standard Certificates, or their equivalent, they will return free. In every case Standard Certificates, or the one furnished in the envelope, should be obtained. Tickets will be extended three weeks after the close of Assembly to afford the delegates an opportunity of seeing the Eastern Provinces. Side trips will be arranged for. One delightful trip will be through the "District of Evangeline," costing \$4.80; Grand Pre and return, or to Halifax and return, \$7.60. Each delegate has been provided with an envelope for enclosing his Certificate, and a card to record his attendance.

The Richelieu Co. will grant return fares; from Toronto to Quebec, \$17.33; intermediate in the same proportion. The wives of Commissioners will be entitled to travel at the same rate. These facilities with the pleasure of a cool, fresh atmosphere during the Assembly, should make the trip a very popular one. Commissioners from the North-West will receive round trip tickets at lowest rates. Delegates west of Port Arthur and east of Quebec are urged, for the sake of others, to secure the signing of the Certificate furnished in their envelopes, so that the "300" may count. There will be choice of route as between the boats, the Grand Trunk and Intercolonial, and the C.P.R., short line.

Should a sufficient number leave Toronto on the morning of Tuesday, the 12th of June, special arrangements for train will be secured. Further information, should it be necessary, may be given in subsequent issues.

## Books and Magazines.

UNION. A STORY OF THE GREAT REBELLION. By John Musick. Illustrated by F. A. Carter. New York, London and Toronto: Funk & Wagnalls. Cloth. 12mo., 505 pp.; \$1.50.

This volume completes the series of twelve books entitled the "Columbian Historical Novels," most, if not all of which, have been from time to time noticed in these columns. The one before us is perhaps one of the most entertaining of the series. The plot is natural, the incidents more or less amusing when not exciting, and the interest is admirably well sustained to the very end. The illustrations are numerous and include portraits of Lincoln, Johnson, Hayes, Garfield, Arthur, Harrison, Cleveland, John Brown, Jefferson Davis, Grant, Meade, Sherman, Hancock, Butler, Gen. Lee, Horace Greeley, Samuel J. Tilden, James G. Blaine, and William McKinley. The usual historical index closes the volume.

THE HOOSIER SCHOOLMASTER. By Edward Eggleston. With twenty-nine illustrations. New York: The Orange Judd Co. Toronto: William Briggs.

It was "The Hoosier Schoolmaster," if we remember rightly, that first gave Dr. Eggleston a prominent reputation as a writer of fiction. It is a good many years since it originally appeared, but it still retains, and seems likely long to retain, its popularity with the reading public. This new improved and Canadian edition of so popular a work should command a ready sale.

LIFE IN A NUTSHELL. A story by Agnes Giberne. Boston: A. I. Bradley.

It can scarcely be said that this book fulfils the promise of its title. It is of a kind that is produced nowadays with almost alarming rapidity, without defects so glaring as to warrant condemnation and yet without merit so conspicuous as to justify publication commonplace books for uncritical readers.

BIG BROTHER. By Annie Fellows-Johnston. Boston: Joseph Knight Company.

This is a short story of some sixty pages, printed on superior paper, tastefully bound and very prettily illustrated. It is the first issue we have seen of what is called the "Cosy Corner Series" and if the next are equal to it in appearance and intrinsic merit the series should certainly be a popular one.

PANSY STORIES. By Virge Reese Phelps (Victor Meredith Bell). Boston: A. I. Bradley & Co.

A collection of eight short stories, making a very attractive little volume of over two hundred pages. The stories are rather above the average of their kind, and have been written, evidently, with a sincere desire to make them helpful as well as entertaining.

Among other interesting and useful articles in *The Arena* for April we mention the following: "The Liquor Traffic without Profits," by John Koren, an explanation and advocacy of the Gothenburg system. The next is the substance of a paper read before the Colorado (W.C.T.U.) State convention on "Hereditry and Environment," by A. M. Holmes, A.M., M.D. Upon this follows a paper by Rev. W. H. Savage, upon "that somewhat difficult subject to settle definitely, 'Tennyson's Religion.'" A very striking likeness of the great poet forms the frontispiece of this number. Stanson Jarvis contributes Part V on "The Ascent of Life," "The Bank of Venice," "Municipal Reform" and "The Tenement House Curse," are all valuable articles. The question of social reform on lines that are in their spirit and essence Christian, are becoming more and more absorbing; "The Church as a Missionary Field," and "A Prophet's Cry to the Church," may be said to belong to this class and will be found most suggestive. The *Arena* Publishing Company, Boston, Mass.

*The Presbyterian College Journal*, No. 4, March, just received. This is a goodly sized magazine, well filled by readable matter. The more noticeable articles are, "A Summons to Battle," being a sermon by Rev. W. M. Rochester, M.A., of Prince Albert, Sask.; "The Relation of the Church to Social and Economic Questions," "Experience in the West," "A Glance at Apologetics," by Rev. Principal MacVicar, "Books Old and New," by Rev. Prof. Scrimger, D.D. An extended report of an Intercollegiate debate between students of Montreal College and Knox College, held in Masonic Hall on Feb. 2nd, will be read with much interest. The French section which appropriately belongs to this journal, as it is published in connection with the college in which French secures a due place, is occupied with an essay on "*Les Pollaids et leur Langue*." Presbyterian College, Montreal, Que.

*Littell's Living Age* for April 7th, opens with an important article by Sir Robert Ball, F.R.S., taken from the *Fortnightly Review*, "The Significance of Carbon in the Universe," the "Fireside History of a Fife-shire Family" is continued. "Theophraste Renandot," is an interesting sketch of a seventeenth century social reformer from Temple Bar. Much light is thrown on "Village Life in France," from the *Contemporary Review*, written by a French official. "Some Notes on Tibet" is an article written by Annie R. Taylor, whose name has lately become famous in connection with this country. Other articles are, "Bird Foraging," "Cromwell's Veterans in Flanders," "Market Day in an Italian Country Town" and "The Abduction of a King." Littell & Co., Boston.

*Nil Desperandum* is a series of "Autobiographical Sketches and Personal Recollections," by Geo. T. Angell, president of the American Humane Education Society, and the sketch is published under the auspices of that society, No. 19 Milk St., Boston; price by mail 10c. This pamphlet is really a plea for the humane treatment in every possible way of every living thing, but most especially of dumb animals, and in this respect it will be found both most interesting and useful.

THE CANADA PRESBYTERIAN will be sent to any address in Canada and United States from this date till the 31st of December, 1894, for one dollar. A good chance to try this old established journal. Do not fail to take advantage of it.



## The Family Circle.

### A WHIFF O' THE CALLER AIR.

(Written in Australia, by Mrs. Margaret Miller David-son, daughter of Hugh Miller.)

O for a breath o' the moorlands,  
A whiff o' the caller air;  
For the scent o' the flowerin' heather  
My very heart is sair.  
O for the sound o' the burnies  
That wimple o'er the lea,  
For a sight o' the brownin' bracken  
On the hillsides waving free.  
O for the blue lochs cradled  
In the arms o' mountains gray,  
That smile as they shadow the drifting clouds  
A the bonny summer day,  
O for the tops o' mounntains,  
White wi' eternal snaw;  
For the winds that drift across the lift,  
For the strong east winds that blaw.  
I'm sick o' the blazing sunshine  
That burns through the weary hours,  
O' gaudy birds singing never a song,  
O' beautiful scentless flowers;  
I'd gie a' their southern glory  
For a taste o' the guide saut wind,  
Wi' a road o'er the bonny sea before  
And a track o' foam behind.  
Auld Scotland may be rugged,  
Her mountains stern and bare;  
But O for a breath o' her moorlands,  
A whiff o' her caller air.

—Presbyterian.

Written for the CANADA PRESBYTERIAN.

### A VISIT TO THE WEST INDIES.

GEORGETOWN, DEMERARA (BRITISH GUIANA.)

We left the beautiful and fruitful Isle of Trinidad in the afternoon under a burning sun. We steamed along the western shore and had a magnificent view of the mountain scenery of this famous land.

Of the work accomplished by Revs. Morton and Grant, there can be no doubt, for every dark person spoken to knew or heard of them or their work.

Seventy hours' sail brought us to the lighthouse at the entrance of Demerara harbor. Here the land lies very low, and nothing could be seen but the tops of coconut trees and half topmasts of vessels lying in the harbor. On nearer approach the tops of houses and other buildings appeared to view. The coast appeared a fertile mud-flat, in many places below high-water mark. Like Holland, the coast has to be protected by an expensive system of dams and dykes. The tides run high and rapid, and the color of water muddy, caused by the deposits of clay brought down by the rivers. We got alongside the wharf at high tide, and from the deck of the steamer we notice some ancient boats pass by. One is a characteristic floating raft of heavy timber supported in the centre by an empty punt, on which an Indian family lives. It has a thatched roof and hammocks, and the men lounge about. The picture is very interesting to a stranger, as it resembles the primitive life of the forest. There again is a canoe, made entirely out of a tree, with fifteen Indians paddling—how rapidly they go—the old canoe is laden with fruit for sale at the markets. Now comes a boat shaped like a half moon, paddled by black women, with produce also for sale, the whole presenting a very striking picture of the primitive mode of living of these people.

In the harbor (which is full of sharks of all kinds, as well as other large fish) lies a Norwegian sunken bark, with only the masts above water.

We step ashore and proceed along the main business street (Water Street), which is thronged by a crowd of all nationalities and races, some coming from the markets with loads of vegetables, while coolies by the score are seen with baskets on their heads, or sitting on their haunches on the road side; they attract our attention more than any other tribe on account of their peculiarity in dress and manners, combined with the peculiar head-dresses.

Business begins early in the morning, slackens towards midday, and closes between four and five in the afternoon—after which Water Street is deserted.

Georgetown (the capital of British Guiana) has a population of some 50,000. Its streets are well laid out, while it boasts of some of the finest public buildings in South America. There is a tram railway on the principal streets, drawn by mules. The city stands on

the eastern side of the Demerara river at its mouth, with the sea for a second frontage. The town is protected on the west side by a massive sea-wall constructed of stone, over a mile in length and 26 feet in width. This wall is used as a promenade during the evenings. The stores, shops and warehouses are very large, and some very handsome, while the stocks are varied and comprehensive. All the private residences are built on stilts (stone or wooden pillars) about 12 feet high, as a preventive against floods and the white ant. Along the centre of the streets are canals for carrying off the water during extra high tides or excessive rain-falls. The water for drinking purposes is brought from savannahs and creeks about twenty miles distant, through the Lamaha Canal, and by means of a pumping engine forced into the houses.

The streets are good, composed of burnt clay with broken shells from the sea-shore. Some streets are laid with granite, which is the most durable. The largest public market we have yet seen is here, and covers over two acres of ground, with steel roof. It is a rare sight to visit this market, and we spent hours walking through interested in all we saw and heard. The buyers and sellers are all colored people, with an occasional white.

The race caste is very strong even in the markets, for each has their place allotted them, and in travelling the same feeling is met with. Here they have the first, second and third class.

Georgetown boasts of two magnificent gardens. The promenade gardens in the centre of the town are very artistically laid out. The walks are made of shell sand from the sea-shore, while any number of seats under shady trees may be had. The Botanical (Government's) Gardens are about a mile from town and covers an area of some 200 acres. Coolie labor is employed in keeping the grounds in order. The drives are wide and numerous, winding and straight, with canals and dams, in which grow to perfection the "Victoria Regina" water-lily. The growth of this lily is very curious, and to the stranger at first sight appears like large frying pans. They vary in size from five feet circumference to fifteen, as they turn up round the edges similar to a frying pan. The color is green, but the lilies when in flower are white, pink and yellow, and as large as an ordinary cabbage. They have a very fine effect.

The town is full of clubs, in which the inhabitants spend most of their time. Drinking is done to excess, and worse than any of the West Indian Islands we visited. Some of the clubs have three distinct departments for drinking; first comes the tony saloon for the white man; next lower down for the colored man; and still lower down for the black man. All these are kept to meet the requirements of the different classes who visit them.

The negro of Demerara is the most independent and insolent of all negroes. They are good workmen, in a large proportion well educated and up in their several vocations; very intelligent and well posted in everything relating to the country they live in. The leading business men are Scotch, then comes the Portuguese and Chinamen, while the Englishmen predominate in the ruling department, many of whom are incapables, but placed in position through influence with the Home Government—very tyrannical in their manner, especially toward the colored people who, in consequence, look upon the white men as enemies, even although the average negro is his superior in knowledge and intellectual ability. A case in point was told me to-day: About a year ago an Englishman was sent out here through the influence of the Home Government to take charge of an estate. Accounts had to be made up monthly and sent home. He tried to make up the statement, but a negro who had been on the estate a good many years saw that he was doing it wrong and told him it was not the way; the manager turned and heaped upon him all the abuse he could, then ordered him to do some menial work as a punishment for his impudence. Finally, however, the manager sent for the nigger and the result was the accounts were made out correctly and neatly and ever since the nigger does the work while the white man draws the pay. This is only one out of many such instances.

We visited the depot provided for the re-

ception of coolies on their arrival in this country; there were over 700 men, women and children just arrived from Calcutta. It was an interesting sight—such a gathering of naked beings—for all the clothing was simply a strip of gray calico tied around their loins. They were all huddled together in a building not large enough to accommodate half a dozen families. Each one had a tin tag around the neck with a number, by which he or she is known. They are brought here by the Government on the indenture system—for five years—and placed on the various estates where they are treated worse than slaves. They eat very little and save all the money they earn, converting it into jewellery for adorning purposes, many of the coolie women having as many as eight rings in each ear, one in the nose and one on the side of the nose, three or four heavy rings round the neck and ankles, while the wrists and arms are full of bracelets and with a large number of silver pieces joined together as necklets. They present a very odd appearance.

The coolies brought out in this way, after they serve the five years, on indenture, can remain five years longer as free, after which they are entitled to free passage back to Calcutta. Quite a number take advantage of this return passage but generally come back again.

The colony of British Guiana comprises the old Dutch settlements of Demerara, Essequibo, and Berbice, which was captured in 1803. Along its coast line of about three hundred miles, the mouths of a dozen great rivers pour continuous streams of dark water into the Atlantic, discoloring the sea for fifty miles beyond its muddy shores. The greatest of these rivers is the Essequibo, which rises in the borders of Brazil, and flowing from south to north, drains its numerous tributaries from the interior of the colony. Other large rivers are the Corentzue which separates British from Dutch Guiana, and the Berbice, while the Demerara, which is about as large as the Thames, is the most important from the fact that the capital is situated at its mouth. The soil along the coast is of unequalled richness, sugar canes growing year after year in the same soil with hardly any deterioration. The crops are very heavy, while almost every tropical production can be grown to perfection.

There is a grand waterfall, exceeding in height and width that of Niagara, called the Kautera Falls of the Potor, a tributary of the Essequibo. From a height of seven hundred and forty-one feet a sheet of water, three hundred feet wide, falls perpendicularly into a basin below, from whence it continues its course in a series of rapids for another eighty-one feet. Altogether, with its surroundings of forest, and lovely ferns and mosses which grow on the much weathered and water-worn rocks, and from which trickle hundreds of little streamlets, its awful solitude, it may be considered as one of the most interesting in the world.

(To be continued.)

### THE MOULTING OF BIRDS.

The strain of a year's wear, with exposure to wet, sun, and wind, upon the innumerable fibres and hooklets brings the feather into a somewhat dilapidated condition. It then by a natural process falls from its attachment, and a new and perfect one grows in its place. Although the feathers develop rapidly, there must naturally be an interval between the loss of the old one and the time the new one is sufficiently perfected to be of use, and it may consequently be thought that the bird's power of flight would be impaired or destroyed during the time of the moult. To a certain extent this is the case, but the injurious consequences are greatly mitigated by several compensating circumstances. In the first place the moult of the wing feathers always occurs in the Autumn, after the exertion and activity called forth by the domestic duties of Spring and Summer—the courtship, nestbuilding, and feeding of the young brood—are over, and existence has become comparatively quiet and monotonous. Then again by a most admirable physiological arrangement, instead of all the feathers moulting simultaneously or even irregularly, the change takes place according to a regular plan, and symmetrically

in the two wings; the feathers on the two sides falling out in pairs. In this way the wings of opposite sides are always in the same condition, and the inconvenience is minimized to the greatest possible extent. It is well known that to incapacitate a bird from flight it is only necessary to produce an inequality in the wings by clipping the end of one. If both are shortened, the power will be retained, although of course not in the same perfection as before. On this principle birds are able to preserve to a considerable extent the faculty of flight during the whole period of moulting their wing feathers.—*Good Words.*

### THE PAYMENT OF SMALL OBLIGATIONS.

Few women, let us hope, are intentionally dishonest. The majority of women are fastidious in the conduct of their finances, shrinking from debt as from disgrace, and preferring to pay fully and honorably as they go. Yet, now and then one hears a wail of complaint from people who suffer needlessly because of the heedless manner in which other people keep them waiting for money which they have earned. A dressmaker said, recently, to one of her patrons: "I am nearly frantic when I think how hard I worked and how late I sat up to finish Miss—'s graduation gown, and now I am afraid I will never be paid. I have waited six months for that bill, and I can not get one cent, though I have almost begged for it, even offering to take it in instalments. I am distressed in these hard times, when everybody is retrenching because people do not have so many new things, and others who have had them put off paying me."

On her way home the sympathetic customer thought about it, happening to know that there were no indications of want or straitened means in the family of the delinquent debtor, inferring that the thing was due to an ingrained indifference to paying for work when done. Probably there was at first a temporary inconvenience in settling the bill, and it was postponed for a day or two, and then the period lengthened incessantly, other creditors brought their bills, larger amounts were paid, and still the poor dressmaker waited and wondered and grew frantic with worry, poor thing!

To defer even for one day the paying of the laundress who has acceptably finished her day's work in your kitchen is, it may be, to force her to ask credit, grudgingly given to such as she, at the grocer's shop where she deals, or else to send her children meagrely fed to their beds. People who have a comfortable balance in bank do not comprehend the straitened circumstances of the people who live from hand to mouth.

Coal-bins filled to the overflow are a very different thing from coal purchased in the dearest way, by the pailful at a time, yet thousands of poor women can buy their coal only in very small quantities or go without. Think of being calmly told to wait till tomorrow for one's wages, when neither stick of wood nor ounce of coal was on hand for the family fire!

Apart from the inconvenience, embarrassment and misery entailed by laxity in paying what one owes, especially when the creditors are the poor, and the debts are small, there is evident a serious lack of principle in persons who can comfortably continue in debt.

Any lapse in the rigid honor which insists on meeting each demand and paying it in full at the moment of its maturity involves a loss of self-respect, and brings in its train a warped morality.

There are few things more important in the education of children than the fostering in them the right estimate of personal obligation. The child should be enjoined against borrowing and begging in his small transactions. Let him be held to strict account and responsibility as to his management of his allowance. Fidelity here will tell in years to come, when his dealings are no longer small, but affect great commercial interests.—*Harper's Bazar.*

In the native Hindoo kingdom of Mysore, they have determined to carry out "marriage reform." Hereafter no man over fifty can in that kingdom legally marry a girl under fourteen; and a man over eighteen may not marry a girl under eight, and the minimum age for marriage is fourteen for a boy and eight for a girl!



## Our Young Folks.

### "LORD, BLESS ME WHEN I PLAY."

She knelt beside her mother's knee,  
And said her evening prayer,  
Her summers were just two times three,  
Her face was pure and fair.

First, "Now I lay me down to sleep,"  
She said with lifted hands,  
All such as she the Lord doth keep,  
Their state He understands.

To this were added words her own,  
And thus we heard her say,  
In very sweet and childish tone:  
"Lord, bless me when I play."

Ah! this is prayer most fitting, meet,  
For little child to say,  
A prayer that's altogether sweet,  
"Lord, bless me when I play."

'Tis right to ask that play may bring  
Glad joy to one and all;  
That Tom with skill the ball may fling,  
That Bess can dress her doll.

That Go! will keep each naughty word  
Alar from childish tongue;  
That quarrels, too, shall be unheard,  
And all things that are wrong.

Yes, children, pray this fitting prayer;  
The Lord ask, day by day,  
That you may have of play your share,  
God bless you when you play!

—Christian Intelligencer.

### FLASH, THE FIREMAN.

#### CHAPTER III. CONTINUED.

"Well, you see," said the boy, "if twelve glasses of wine make a man very drunk, two glasses will make him two-twelfths drunk, and—"

"There, you hold your tongue and run off to school; little boys don't understand these things," said the father.

"Don't I though?" said little Jack to himself as he ran off. "Why, schoolmaster says I thoroughly understood the principles of arithmetic; and I could prove on the slate what I told father." "I men for a bit little Jack ran along silent. At length he exclaimed, 'Well, I know one thing, I don't intend to get not even one-twelfth drunk—I won't have any at all.'"

With a hearty laugh Flash remarked, "Well, that's putting it hot, that is; but that don't alter the fact that a feller likes a little drop, and that a little drop does him good; and them are fools as takes too much, and—"

Gong! gong! The alarm struck; and in a moment each man's cap was off, and the helmet on. There was a momentary clatter of horses' hoofs; a rattling of chains and harness; then the engine dashed out of the station, and was tearing away at almost race-horse speed to the scene of the fire.

#### CHAPTER IV.

##### FIGHTING THE FLAMES.

"'Twas a drowsy night.  
The very leaves of the trees lay still;  
The world was slumbering, ocean deep;  
And even the stars seemed half asleep,  
And winked and blinked at the roofs below,  
As yearning for mora that they might go.  
The streets as stolid and still did lie,  
As they would have done, if streets could die;  
The side-walks stretched as quietly prone,  
As if a foot they had never known;  
And not a house within the town  
But looked as if it would faint lie down.  
Away in the west a stacken cloud,  
With white arms drooping and bare head bowed,  
Was leaning against—with drowsy eye—  
The dark-blue velvet of the sky.  
And that was the plight  
Things were in that night,  
Before we were roused the foe to fight—  
The foe so greedy, and grand, and bright."

Laura Belcher could not sleep! She felt she could not; she knew she could not; she said she could not. It is true that all the clocks in the neighbourhood had chimed a quarter-past one, and still there she sat by her window thinking. She had not attempted to go to bed; she had bid her father "good night" at half-past eleven, and, full of thought, had come upstairs to her own room.

Yes! I suppose the truth must be told, that Laura was feeling just a little dissatisfied with herself. Both she and her father were Christians—not of the merely professional sort, who think (if they ever think at all about the matter) that, because they rent a pew at church, and in other ways outwardly conform

to the rules of their sect, therefore they are entitled to the glorious name of "Christian." No! these two were much more than that.

Laura and her father, three years before this date, had been *convicted*—convicted of sin. What a world of meaning, and what a depth of suggestiveness lie in these "old-fashioned" religious phrases! Many of their "set" had elevated their noses and curled their lips in pitying disdain at such words, and pronounced then "*vulgar, fanatical phraseology.*" Still the blessed fact remained that in a simple, country, open-air service, the truth had been forced upon the wealthy Mr. Belcher and his fashionable daughter that "all have sinned," and that "there is no difference:" that *all we, like sheep, have gone astray; we have turned every one to his own way.* And this truth had burnt itself so deeply into the empty, frivolous hearts of both, that, having been "convicted" of sin, they never rested till they were *converted.*

Here was another word, the use of which stamped father and daughter as "undoubtedly weak-minded and fanatical," in the eyes of their fashionable acquaintances.

But as Mr. Belcher said, with a quiet smile, to his daughter, "What does it matter what others think, my dear Laura? These are the words of Him who has also said, 'Whosoever therefore shall be ashamed of Me, and of My words . . . of him also shall the Son of man be ashamed when He cometh in the glory of His Father, with the holy angels.'"

Yes, there was no doubt about the conversion either of Mr. Belcher or his daughter. The former seemed literally a new man. *Physically* as well as *spiritually*, since that wondrous change in him had been wrought. With ample means and abundant leisure, he had set himself at once to work for Christ in a variety of ways; and already he was reaping a rich harvest of results.

Laura had, up to the present time, been content to move hither and thither in the "harvest field," sharing in the joy of her father over his gathered sheaves, rather than actually stooping to gather and bind for herself. To-night, however, at a service which she had attended, a noted preacher had startled her by a new reading of an old text, accompanied by such deep probing of the heart, and such pointed, personal questions, as to open up a fresh world of thought in her heart and brain. She had returned home to consider carefully how far she, Laura Belcher, had fallen short of her duty in reference to the points urged by the preacher. First she asked herself, Why was it that these truths had laid hold of her so pointedly, so fixedly, to-night? Had she never heard them before? and, if she had, why had they not appealed to her hitherto?

There were two answers to these questions, both springing from one stem. She had heard of the power of this preacher in unveiling the subtle things of the human soul; and before attending the meeting she had earnestly prayed that God would make him a *voice to her.* Having gone in this spirit, instead of listening to him merely as an orator of a famous preacher, she had laid herself open for the Holy Spirit to reveal her failures to her.

The address had been from the words, "Where hast thou gleaned to-day?" (Ruth ii. 19), and emphasis had been specially laid upon the first, third, and last words,—"Where"—"thou"—"to-day." When the voice of God came to Laura Belcher's soul, through that of the speaker, and asked her, where—what—and how she had wrought *that day*, she had no answer to give. She had never really taken up any definite work for God, and *that particular day* had been, she felt compelled to own, absolutely barren.

Now, as she sat in the stillness of night at her bed-room window, her thoughts resolved themselves into the question, "Lord, what wilt Thou have me to do?" and she determined on the morrow to—

But what was the matter with that house on the opposite side of the square? Light gleamed through every window in the lower part of it, and through the glass over the hall door: it looked like a glowing furnace. Laura knew that these lights had not been there a few minutes ago; and, even as she paused to think, she noticed how much

brighter they were growing. Suddenly the truth burst upon her. The house was on fire!

She sprang to her feet to give the alarm; but, just as she did so, she heard a ringing cry in the street, repeated again and again, "Fire! fire! fire!"

The next moment she saw a cab tearing madly along, the driver having, no doubt, seen the flames, and hurried on to warn the Fire Brigade.

Presently an upper window was opened, and she saw a figure swaying wildly about, evidently in the utmost terror. Another moment, and Laura had alarmed the house, calling to her father to dress at once.

The ten minutes which followed seemed an age; then, well wrapped up, Mr. Belcher and Laura stood amid the crowd as near to the blazing building as they were permitted by the police, or, as they dared, for the heat. The whole of the lower part of the building was now in flames, and every window above framed one terror-stricken person or more.

The crowd surged to and fro; and what a motley gathering it was! Who has ever stood in a London crowd, near a fire, can forget it? You have no time to think about it, or you would wonder how so many people could be collected in so short a space of time; especially if, as often happens, the fire should break out in the early morning hours.

There are some strange revelations in the mere composition of this multitude, among whom Mr. Belcher and his daughter have taken their place. A stranger would marvel where so many stylishly-dressed women can have come from at such a time, and—unattended. Then the bands of fast, rakish, well-dressed men, and of youthful street arabs—where can they all so suddenly have sprung from?

But all seem touched alike with anxiety and pity for the occupants of the burning house; and the voices, as they loudly express their sympathy, one to another, are husky with emotion, proving how deep-rooted in us all is that compassion for suffering, "one touch" of which "makes the whole world kin."

With many a wild hurrah of welcome from the crowd, the way is made for the fire-escape and for the engines, as one after another they dash upon the scene. The next few moments are occupied in the rescue, through the "escape," of the occupants of those upper rooms. At last the news is passed among the crowd, that *all are saved.*

Just as the rejoicing over their safety is at its height, however, shouts of a different kind are heard in the front. Loud voices are passing some word about; but amid the roar of the flames, the heaving of the engines, and the buzz of the voices, its import is not caught.

An ever-increasing "Ssh, ssh, hush! hush!" is now heard through the surging masses, and, in a momentary lull which succeeds, it becomes known that there is a nurse-maid, who is very deaf, with two children, asleep in a back room, which has not yet been reached.

A dull, awful sense of horror creeps over that crowd, and every eye is strained to watch a young fireman who ascends the "escape." For a single second he is surrounded by a crimson glow, and we see that it is Flash; then, as if plunging into some burning crater or glowing furnace, he vanishes. Moments now seem hours; but at last he appears again with the two children, followed by the alarmed nurse.

There is a deathly stillness among the mass of excited watchers. At length, as one after another, rescued and rescuer, are safely landed, a roar of exultant hurrahs rises like the breaking of a mighty wave against a storm-beaten cliff.

These people are entire strangers to the saved ones, yet the excitement is little less than frantic. Men and women alike weep blinding, scalding tears, and hug each other for sheer joy, while, again and again, from a thousand hoarse throats, the wild cheers rise and swell.

How narrow the escape had been was soon apparent, for presently those upper floors fall in, filling the dense smoke-laden air with a shower of burning sparks, and hurling flaming splinters far and wide.

The efforts of men and engines were now chiefly concentrated upon the adjoining houses, lest they should also be destroyed; for already their roofs were beginning to catch fire, and the danger was imminent.

(To be continued.)

### A NOVA SCOTIANS STORY.

#### A FALL FROM A WAGON AND WHAT FOLLOWED

Mr. Abel Wile, of Bridgewater, Relates a Remarkable Escape After Weary Months of Suffering How it was Brought About.

From the Bridgewater, N.S., Enterprise.

For some time past it has been talked about Bridgewater that Mr. Abel Wile, a well-known farmer who resides a few miles out of town, had been cured of a serious illness by the use of Dr. Williams' Pink Pills. The Enterprise having published the particulars of many other cures occurring in various parts of the Dominion through the efficacy of this remarkable medicine, felt a curiosity to investigate this local case in order to ascertain just what benefits had actually followed the use of the medicine in question. With that end in view a reporter was sent to interview Mr. Wile. The writer had understood that Mr. Wile was an old gentleman, and his first impression was one of pleasant surprise, for instead of shaking hands with a feeble grey-haired man, beheld not a grey hair was to be seen, although some seventy-five years have passed over his head. Mr. Wile is now hale and active and his memory very clear, and he can tell many interesting stories of the early settlement of Bridgewater. When the reporter mentioned the object of his visit, Mr. Wile at once exclaimed, "Well, my dear sir, I might express it all by saying that I believe Dr. Williams' Pink Pills saved my life. This spring I was violently thrown from my wagon, and although I escaped having any bones broken, I sustained a severe strain in my right loin which seemed to paralyze that part of my side and stomach. I experienced great pain and weakness, which, despite all my efforts with different remedies, grew steadily worse, and for two months or more I suffered terribly. I could not properly digest my food, and got but little sleep at night, and at last began to think that it was only a matter of a few weeks when I would go the way of all men. But a happy day came and ended my misery. We are all good Baptists in our family, and in a copy of the Messenger and Visitor my wife read to me of some of the marvellous cures brought about by the use of Pink Pills, and I decided to try them. My wife went into town and purchased some and from the first Pink Pills seemed to go right to the root of my trouble and it was not long until I could sleep good sound refreshing sleep, for the first time in eight weeks. I continued taking the pills until I had taken a number of boxes, when I considered myself completely cured, and from that out I went about my everyday duties as well as ever, and I thank the Lord that such a boon as Dr. Williams' Pink Pills has been given to mankind to help rid them of disease.

Dr. Williams' Pink Pills are a perfect blood builder and nerve restorer, curing such diseases as rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus' dance, nervous headache, nervous prostration, the after effects of la grippe, influenza, and severe colds, diseases depending on humors in the blood, such as scrofula, chronic erysipelas, etc. Pink Pills give a healthy glow to pale and sallow complexions and are a specific for the troubles peculiar to the female system, and in the case of men effect a radical cure in all cases arising from mental worry, over-work or excesses of any nature.

Dr. Williams' Pink Pills are sold only in boxes bearing the firm's trade mark. They are never sold in bulk, or by the dozen or hundred, and any dealer who offers substitutes in this form is trying to defraud you and should be avoided. The public are also cautioned against all other so-called blood builders and nerve tonics, put up in similar form intended to deceive. Ask your dealers for Dr. Williams' Pink Pills for Pale People and refuse all imitations and substitutes.

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Mrs. Bishop in a recent speech said: - Just one or two remarks as to what these false faiths do. They degrade women with an infinite degradation. I have lived in zenanas and harems, and have seen the daily life of the secluded women, and I can speak from bitter experience of what their lives are—the intellect dwarfed, so that the woman of twenty or thirty years of age is more like a child of eight intellectually; while all the worst passions of human nature are stimulated and developed in a fearful degree; jealousy, envy, murderous hate, intrigue, running to such an extent that in some countries I have hardly ever been in a women's house or near a women's tent without being asked for drugs with which to disfigure the favorite wife, to take away her life, or to take away the life of the favorite wife's infant son. This request has been made of me nearly two hundred times. This is only an indication of the daily life of those miseries we think so little, and which is a natural product of the systems that we ought to have subverted long ago.

WHERE SEEDS COME FROM. First among the seed producing houses of the world stands the old establishment of D. M. Ferry & Co., Windsor, Ont. Established in 1836, this firm has been for years the largest and best-known seed house in the world. In 1833 over one hundred thousand dealers handled Ferry's Seeds, and the number of people who planted them runs far into the millions. For 1894 this firm has made preparation to supply at least 50,000 bushels of garden beans alone. Something more than shrewd business methods is required to place and keep such a business in the lead. It is something that deserves the thought of every one who plants a seed. If every sower could go on a tour of inspection through this great establishment and see what is behind the name of Ferry's Seeds, see with what care they have been developed and tested, see with what precision they are sorted and packed, ready for planting, there would be less disappointment and fewer losses from the use of inferior seeds. Every year D. M. Ferry & Co. issue an Annual for the convenience and instruction of those who plant seeds. It is prepared by the most competent authors, and is rightly looked upon as a standard authority on the most profitable things to plant, and the best way to cultivate them. This book is sent free of charge to all who send their name and address to the above mentioned firm.

Ministers and Churches.

The Rev. T. Davidson, has withdrawn his resignation of the congregation of Wroxeter. The Rev. G. Ballantyne has been inducted into the pastoral charge of Molesworth Congregation. The Rev. J. R. McKay, of Knox College, has declined the call extended to him from Bayfield and Bethany. In the absence of Dr. Smith, on a recent Sabbath, Rev. Mr. Frizzel, of Toronto, filled the pulpit of the First Presbyterian Church, Port Hope. Tuesday evening the 3rd inst., Rev. Dr. Thompson, Sarnia, delivered a lecture in the English Church Hall, on "Self Culture," under the auspices of the Y. M. C. A. Write to the Presbyterian Printing and Publishing Co., 5 Jordan Street, Toronto, enclosing \$1, and receive THE CANADA PRESBYTERIAN till 31st December 1894. For the family circle a better investment could not be made. The Rev. R. W. Ross, M.A., preached a special children's sermon in the Presbyterian church on a recent Sunday morning. The service was appropriate to the occasion and the sermon of the most interesting and instructive of its kind ever given in Glencoe. The first communion services in the Point Douglas Presbyterian church, Winnipeg, were held recently, the services being conducted by the Rev. Prof Baird. An addition of thirty-seven was made to the list of communicants. The evening services was conducted by Rev. Principal King. The Executive of the F. M. C. has asked Dr. S. L. Mackay to give up visiting congregations until after the Assembly. He has been taking colds, which is not surprising after so many years in a tropical climate, and is in danger of seriously impairing his health, which the church cannot afford. A meeting of the session, Temporal committee and officers of the Y. P. S. C. E., of Knox church, Ottawa, was held recently to consider the advisability of extending a call to a pastor. Rev. Mr. Herridge, moderator, presided. A meeting of the congregation is to be called to take further action. The Presbyterian Church, Mount Pleasant, has secured a new organ, but their joy will be marred by losing their esteemed pastor, Rev. Mr. McKay. Mr McKay has made many friends in the community during his stay, who will be very sorry to part with him, but will wish him continued success in his new field of labor at Sunderland. Rev. Robt. Johnston, B.A., pastor of St. Andrew's church, Lindsay, lately spent ten days in Montreal. He occupied the pulpit of Crescent St. Presbyterian church in the morning, and of St. James' Methodist church in the evening, last Sunday. We congratulate him upon his obtaining degree B.D of which was conferred upon him at the last convocation held at the Presbyterian college, Montreal. At a meeting of the theological students of the summer session, held recently in Winnipeg, it was decided to form a Theological society in connection with the summer session. A joint meeting of theological and art students was held in Dr King's class-room at 4.30 yesterday afternoon, for the purpose of furthering the scheme of supporting a missionary in the foreign mission field. An impressive service was held in Chalmers church, Guelph, on a late Sunday, commemorative of recent deaths which have occurred in the congregation. The pastor, Rev. R. J. M. Glassford, preached a memorial sermon, taking his text from Job, 23rd chap., 10th verse, but speaking more especially from the latter part of the text, "When he hath tried me I shall come forth as gold." Mr. Knox preached in St. Andrew's, Fergus, on Sunday morning, April 1st, whilst Rev. Mr. Mullan was in Glenallan. A union service was held in Melvil's Sunday evening, communion having been observed in the morning. Rev. Mr. McKay, secretary of Foreign Missions, preached. His sermon was highly appreciated and in the evening the church was crowded. Mr. McKay delivered a very powerful appeal for help to the missions. He is a pleasant, eloquent speaker, and was closely listened to. For some weeks the pulpit of the First Presbyterian church, Duluth, has been filled by Rev. Dr. Waits of Owen Sound, Ont. The engagement, which lasts to the end of the month, was not an ordinary supply, but was made with a view to asking the reverend gentleman to become pastor in case he proved acceptable. On Monday evening, 26th ult., prior to Dr. Waits leaving the city, a joint meeting of Elders, Deacons, and Trustees, was held to discuss the situation, in view of the Alien Contract Labour Law, and on Tuesday morning he was interviewed by a deputation, to whom he gave no decision. We have received a copy of the annual report of the Knox Church congregation, Walkerton, from which we take the following items; During the seven years of Dr. James' pastorate there have been added to the communion roll 266 names, or an average of 38 per year, and there is now a membership of 342. Mission contributions for 1893 \$514, and for congregational purposes \$4,376, which includes \$1,500 paid on the mortgage debt. Two small legacies of \$400 and \$200 were paid in during the year for the reduction of this debt. Dr. James leaves the congregation in a prosperous condition. The directors of the Upper Canada Tract Society held their regular monthly meeting recently with Rev. Canon Sanson in the chair. It was reported that the colporteurs had visited many families, and sold 640 Bibles and religious books. The income from subscriptions, collections, and donations was higher last year than ever before received, and during that time nine colporteurs employed by

the society in Manitoba, Algoma, and Ontario, visited 14,000 families, selling altogether 11,620 Bibles and religious books, and covered in their travels 10,000 miles. Mr. Bone, on the Welland canal, and Mr. Potter, the other sailors' missionary, were both successful in their work last year. The sixty-first annual meeting of the society will be held in the Bloor Street Baptist Church, on May 10th, when Rev. Dr. Smith, of the Metropolitan Methodist, and Rev. T. B. Hyde, of the Northern Congregational Church, will address the meeting. Rev. Dr. Moffatt, secretary goes to Brampton for Sunday and Monday, and on Thursday he will be in Newmarket. An additional colporteur was appointed in the person of Mr. Wm. Graham.

OBITUARY.

One of the oldest and most highly respected residents of the town of Peterboro, Mr. Robt. Johnston, passed away peacefully to rest lately at his family residence, "Oakhurst," Gilmour street, at the patriarchal age of nearly 87 years. The deceased gentleman was born at "Righead Farm," near Carlisle, Cumberland County, England, on November 14th, 1807; consequently if he had lived till next November he would have been 87 years of age. At the age of 23 years Mr. Johnston came to Canada, settling in Beauharnois, province of Quebec, about thirty miles from Montreal. Here he entered into a general mercantile business and was one of the foremost and most highly esteemed residents of the place, as shown by the fact that when Beauharnois was incorporated, Mr. Johnston was elected the first mayor. Mr. Johnston was a faithful member of St. Paul's Presbyterian church, and while respected very highly as a citizen, will be especially remembered by his family as a considerate and loving father.

The late Rev. Lachin Cameron, pastor of St. Andrew's church, Thamesford, was born in 1826 in Ilay Scotland, and fell asleep in Jesus on Monday, March 26th. He came to Canada with his parents about the year 1852, who settled near Woodville, Ontario, in the same year. Like many others, who have studied for the ministry, Mr. Cameron spent some years of his life in teaching school. Having spent a few years in this work he entered Knox College where he took a six years' course and graduated in the spring of 1862, with credit to himself and his Alma Mater. During the years of his college training he did faithful service in the mission fields of the church. He was ordained and inducted at Acton in November 1862, where he served the Master loyally and earnestly till the 14th of October 1874. In this field, during the period of nearly twelve years, the Lord granted him constantly many seals to his ministry. Early in the summer of 1874 he was called to Thamesford, and declined. A second call being presented to him, Mr. Cameron thought it his duty to accept. On both occasions the Acton people made strenuous efforts to retain their esteemed pastor. His induction took effect at Thamesford, November 10th, 1874 where he laboured for a period of over 19 years. Mr. Cameron was an able and earnest preacher and a very diligent and painstaking pastor. He preached not himself or human doubts, but believed he had a specific message from God to men, and he delivered it with all the sanctified fire of his Celtic nature. His ambition was to be true to men's souls and therefore he was pointed, simple and clear in his presentation of truth. In all his ministry he might have truthfully adopted the language of the Apostle: "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you testimony of God: for I determined not to know anything among you save Jesus Christ and him crucified." His Christianity was all through life of the most practical kind. He was liberal to every good cause during his life and in his will he left \$1,200 to the schemes of the church, namely, Home Missions, Foreign Missions, Aged and Infirm Ministers and Widows and Orphans \$300 each. He was married in 1864 to Sarah Jane, daughter of the late John Kennedy of "Craigmooriston," near Guelph, and this most happy marriage continued till on December 15th, 1890, the Lord was pleased to take Mrs. Cameron to himself. Mrs. Cameron's praise is in all the churches and her memory fragrant wherever she has been. He leaves four of a family, two sons and two daughters, Mrs. Dr. Kester, of Mount Elgin, Ontario is the eldest daughter. The other three are Calvin and Dallas, who are pursuing their education in Toronto with a view to the ministry, and a daughter Hannah.

PRESBYTERY MEETING.

Presbytery of Sarnia met in St. Andrew's Church here on the 12th ult., Rev. Messrs. Aylward, Finlay and Anderson, ministers without charge, being present, were asked to sit with the court. Leave was granted to the congregations at Petrolca, Parkley, Camlachie and Alvington to have calls moderated in there if necessary before the next ordinary meeting and their respective Moderators were authorized to discharge that duty if called upon. The following deputation was appointed to visit aid-receiving congregations and stations and to report in March next, viz: Corunna and Mooretown, -Dr. Thompson, and Rev. Mr. Nichol; Sarnia South, Rev. Mr. Cuthbertson; Maudamin, Mr. Nichol; Inwood, Brooke and Weidmann, Mr. Graham; Marthaville, Mr. McDermid, Courtright and Sombra, Mr. McKee. Congregations were instructed to make their own arrangements for holding missionary meetings and report in March next. A deputation from Corunna and Mooretown was present and intimated a shortage in the subscription lists ever since Mr. Urquhart's induction, with no prospect, in present arrangements, of being able to make up the salary promised. On motion of Mr. Cuthbertson it was agreed to appoint a deputation consisting of Dr. Thompson and Mr. Nichol, ministers, and Messrs. Nisbet and Geo. Lays, elders, to visit Corunna and stations, Burns Church and Moore Line, Courtright and Sombra, with a view

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of making such a rearrangement as shall solidify these fields and lessen expenditure heretofore made of Assembly funds. It was agreed to make application for \$50 from the Assembly's H. M. C., and to pay \$20 from the Presbytery's fund to pay arrears for services at at Duthel Church during the summer. The hour of adjournment having come the Presbytery adjourned to meet at Point Edward, and within the church there at 2 p.m., and was closed with the benediction. The Presbytery met again at 2 p.m. in the church, Pt. Edward, pursuant to adjournment for the induction of Mr. Eadie. The congregation being met and the edict returned with certification of having been duly served, no objections were offered. After sermon the Moderator gave a narrative of the various steps taken in the call and put the questions usual in such cases which were satisfactorily answered. The induction prayer was offered up, after which the Moderator inducted Mr. Eadie into the charge of Pt. Edward, giving him the right hand of fellowship. Mr. Cuthbertson addressed the minister and Mr. Jordan, the people, in suitable terms. Mr. Eadie's name was added to the Presbytery roll and the meeting was closed with the benediction.—Geo. CUTHBERTSON, clerk.

Presbytery of Brockville met at Prescott. Dr. Muir, Huntingdon, was nominated Moderator of Synod of Montreal and Ottawa, and Rev. D. M. Gordon, of the General Assembly. The clerk, on behalf of the committee on A. I. M. F., reported that a system of exchanges of pulpits had been arranged throughout the bounds of the Presbytery and where canvassing had been done, much liberality had been shown. The report on remits presented by the Moderator, Mr. J. J. Wright, recommended: 1st. That a group of mission stations, supplied by one missionary, be regarded as one congregation for purposes of representation. 2nd. As regards the enlarging of the powers of Synods that no change be made. 3rd. That College Boards should have the right to make appointments of professors subject to the approval of the General Assembly, and that the latter should have the right to ask for the removal of any teacher when such seemed necessary for the good of the church. 4th. That the Hymnal should be revised, enlarged and given better binding, that hymns for the younger members of the church should be issued in separate volumes with a suitable number in the larger Hymnal and that selections from the Psalter would be sufficient. A special committee was appointed to consider and report upon the proposed selections. These recommendations were agreed to. It was further agreed that the music of the Hymnal should be thoroughly revised, that the pages should be cut as in the Psalter, that the new Hymnal should be more thoroughly indexed as to topics, and that an

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**IN THE WORLD**  
 THERE IS NO SOAP LIKE IT TO  
**LESSEN LABOR AND BRING COMFORT.**

index of scripture passages referred to should be added. The Presbytery's report on Sabbath observance recommended that members of Presbytery and congregations be urged to resist every infringement of Sabbath laws, and that they set a good example in the matter of Sabbath observance to others. Messrs. J. H. Macdunnid and Wm Campbell were appointed to represent the Presbytery on the Synod Committee on Bills and Overtures. The report on the state of religion was of an encouraging nature and recommended: 1st. That congregations be divided into districts, each under the supervision of an elder. 2nd. That an effort be put forth to bring about a more general observance of family worship. 3rd. That church members be urged to refrain from social pleasures and games in so far as they tend to weaken and destroy spiritual life. The following were appointed delegates to the next General Assembly, viz. *Ministers*, Messrs. Wright, MacAllister, C. J. Cameron, Hugh Cameron, MacKenzie; *Elders*, Messrs. N. Cossett, Andrew Kiely, Gordon Watson, Robert Toye, Wm Cochrane.

Presbytery of Orangeville met at Shelburne, March 13th. Mr. Aldcorn, a delegate from St. Andrews, Picton, asked for probation service with a view to a call. The two stations agreed to give \$500 and manse, and asked the Presbytery to apply for a supplement of \$250 conditional on settlement which was agreed to. Mr. Bell stated that the people of Knox Church, Caledon Vanatter, and Waldemar desired to call a pastor and he requested that leave be granted him to moderate in a call, and that the Presbytery apply for a supplement of \$150 per year conditional on settlement, which was granted. Mr. Orr reported that after intimation duly given, he had met with the people of Camilla and Mono Centre and moderated in a call in favor of Rev. A. McClelland, of Toronto. The call was signed by 105 members and 12 adherents. There was a guarantee for \$600 stipend annually and manse; the call was hearty and unanimous. It was sustained and ordered to be forwarded to Mr. McClelland, and provisional arrangement was made for Mr. McClelland's induction at Camilla, at the call of the Clerk. The Presbytery considered Mr. Ernes, resignation of the pastoral charge of Ballinacra and Melville Church. Mr. Ernes stated that he would leave the matter in the hands of the Presbytery but expressed his preference to have his resignation accepted, which after discussion was agreed to. Mr. Campbell was appointed interim moderator of the session of Ballinacra and Melville Church, and requested to preach at said churches on April 29th and declare the pulpits vacant.



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Messrs. Hughes, Orr, Elliott, McKobbie, and Wells were appointed commissioners to the General Assembly. The appointment of elders was deferred till next meeting. Circular letters were read to the effect that the Presbytery of Picton will ask leave of Assembly to receive Rev. Willard, P. Anderson, formerly a minister of the Baptist Church, and the Presbytery of London will ask leave of Assembly to receive Rev. Robert Aylward, B.A., a minister of the Congregational Church. Mr. McKenzie, reporting on the draft book for the Psalter, recommended as follows: 1st, That the remits of the Assembly be sustained, including the entire Psalter in the book of praise. 2nd, That no change be made in the version of the Psalms. 3rd, That selections of the Psalms and paraphrases be incorporated in the Hymnal. The report was received and recommendations adopted. Mr. Campbell reported on the Hymnal and recommended:—1st, That it is advisable to wait for the report of a committee of the Presbyterian Alliance on a Hymnal. 2nd, That we endorse the action of the committee in adding a number of hymns for special occasions. 3rd, That more of the familiar Gospel Hymns of the Moody and Sankey collection be added in addition to those already proposed. 4th, That a children's hymnal be prepared separately from the Church Hymnal. The report was received and its recommendations adopted; on the remits of the Synodical powers, it was recommended that no change be made. On the remits of representation of mission sessions, it was recommended that no change be made in the law of the church. In the evening the Presbytery held a conference, when Messrs. Fowle and Hughes gave addresses on family religion, and Mr. McKenzie on amusements.—H. CROZIER, Clerk.

The Presbytery of Quebec met in Morris College on the 27th and 28th Feb. There was a large attendance of ministers with a fair number of elders. Rev. D. Tait presided. Rev. Jas MacLennan was invited to sit with the Presbytery. Rev. H. T. Love, convener, submitted the Home Mission report showing the state of the fields, the supply given and the grants required. The grants to augmented congregations and mission stations for the ensuing year were considered and revised. The following were appointed commissioners to the General Assembly: Revs. Professor Macadam, D. Tait, J. R. MacLeod, H. McColl, H. T. Love and John Turnbull; and Messrs. Robt. Roddie, J. C. Thompson, Jas. Davidson, Dr. Thompson, John Whyte and G. B. Ramsay, elders. Rev. Dr. McKay, of Formosa, was nominated for the Moderatorship of the General Assembly and Dr. Lamont for that of the Synod of Montreal and Ottawa. Reports on the State of Religion, Sabbath Schools, Temperance and Systematic Beneficence were submitted, considered and disposed of. On motion of Rev. H. Craig it was resolved to invite the Quebec district meeting of the Methodist Church to meet with the Presbytery to consider the best ways and means of advancing Christ's work within the bounds. Rev. H. Craig and D. Tait were appointed to convey the Presbytery's fraternal greeting to the said district meeting. The committee appointed to consider remits from the Assembly submitted their report through Mr. Love. The recommendations with slight emendations were adopted which are as follows.—I. Hymnal—(a) That the hymnal be enlarged and revised. (b) That the entire psalter with the paraphrases be incorporated with the proposed book of praise. (c) That psalms, if necessary be with new versions. (d) That some hymns in the present hymnal be dropped and others added. That hymns 43, 53, 100, 195 and 309 in the present hymnal be retained; that the proposed first verse and chorus to hymn 172 of the children's hymnal be not added; that verse 3 of hymn 16 of the proposed hymns be left out, and that the hymns beginning "God be with you till we meet again" and "Arise, my soul, arise, shake off thy guilty fears" be placed in the new book. (e) That a sufficient number of hymns suitable for the young be incorporated in the revised hymnal, it being understood that this is not to do away with a separate hymnal for the young. 2. Appointment of professors—The Presbytery is of opinion that the best method of appointing professors is nomination by the college boards, the appointment resting with the General Assembly, at the same time the Presbytery does not consider it necessary to have absolute uniformity in the method of appointment so long as appointments cannot take effect without the approval of the Assembly. 3. Representation of mission stations—That mission stations which have organized sessions are entitled to representation in the church courts. 4. Enlarged powers of Synods—The Presbytery disapproved of the remits. Leave was granted to the congregations of Lunenburg and Hampden to call when ready. A very interesting and encouraging report of French work was read by Rev. D. Tait, convener, showing the fields occupied, the schools operated, the encouragements and difficulties met with. Rev. N. Macphie tendered his resignation of the congregation of Marsboro'. Resignation will be dealt with on the 14th March.

The Presbytery of Whitby held its regular quarterly meeting at Pt. Perry on the 16th inst. The Rev. John Chisholm, B.A., who was chosen Moderator, presiding. A call was presented from Gravenhurst in favor of Rev. Mr. Perrin, of Pickering. St. Andrew's, Pickering and St. John's, Breugham, were cited to appear for their interests at an adjourned meeting of Presbytery to be held in St. Andrew's Church, Whitby, on Tuesday the 27th Feb., at 10 o'clock a.m. The Rev. R. P. Mackay, secretary of Foreign Missions and Rev. J. H. McVicar, of Honan, being present, were invited to sit and deliberate and both gentlemen addressed the Presbytery most acceptably. Appointment of professors in colleges and the new hymnal were fully considered. As to the former it was recommended that the Boards of Managers or Governors should nominate and the General Assembly appoint. As to the latter selections of Psalms (with new versions) and Paraphrases were approved. The changes in present hymnal were approved and the Presbytery recommended that some hymns should be added on

Family Religion now being submitted in new hymnal and none existing in the one now in use; also that more hymns should be added of the nature of appeal or invitation. The following hymns, it was recommended, should be included in the new book: "When our heads are bowed with woe" 687, "God Save our Gracious Queen" (national anthem in part), "Hiding in Thee" 292, "God be with you till we meet again" 491, "Come unto me" 505, "Hail Thou my hand" 572, "Take my life and let it be" 416, "Hark! There comes a whisper" 552, "Sound the Battle Cry" 511, "Jesus saves" 437, (all in Sankey's 750 pieces). The report of Mr. Abraham, convener of committee on Young People's Societies, was read. Nearly all the societies are prepared to contribute and have promised to raise \$116 per annum in the support of Home Mission work. Presbytery was cheered by report and appointed Home Mission Committee, supplemented by Dr. McGillivray and Mr. Wm. Scott, to seek information of superintendents in North-West and Algoma as to suitable fields of operation. The Rev. Dr. G. H. Mackay, of Formosa, was nominated for the Moderatorship of the annual meeting of the Presbyterial W. F. M. Society was held on the same day and reported to Presbytery the result of their efforts. Money contributed \$1,181, and clothing valued at \$248. A resolution congratulating the ladies on the increasing prosperity of their works of faith and labors of love was prepared and forwarded by a deputation of the Presbytery associated with Messrs. MacKay and MacVicar the visiting brethren Presbytery expressed warm appreciation of the series of missionary addresses now being given to the congregations within its bounds by Rev. J. H. MacVicar, missionary from China, and appointed a committee to arrange for a similar visit to the Presbytery by Rev. Dr. G. L. McKay, of Formosa, if practicable. A committee was also appointed to arrange for a missionary Institute to be held in connection with the next regular meeting of the Presbytery, at Whitby, in April—suggested by the presence of Rev. R. P. McKay, B.A., the esteemed foreign mission secretary of the Church, who recently conducted such an Institute in Galt. The visitors, with members of the Presbytery, were hospitably entertained by the Port Perry ladies. In the evening Rev. J. H. MacVicar and Rev. R. P. McKay delighted the audience with exceedingly interesting and instructive addresses.

The Presbytery of Saugeen met in Palmerston on the 15th March. Mr. Ramsay was appointed Moderator for the next six months. Mr. Cameron read the Temperance report which was adopted, and the Presbytery expressed its gratification at the marked progress of the Temperance movement in this Province since its last meeting, at the magnificent result of the plebiscite vote, at the pledge of the Government of the Province to pass a prohibitory liquor law. It would urge upon all members and adherents of the church to render every help possible to the Government in carrying into effect this important measure to which it has pledged itself. The Presbytery requested Mr. Edmison to take the oversight of Drayton and Coiswold; and with the help of a student to supply them in connection with his own congregations. The Presbytery agreed to ask leave of the next General Assembly to receive as a minister of the church, Rev. R. C. H. Sinclair of the Presbyterian Church, United States. On the remits the Presbytery agreed 1. That Synods be empowered to issue all complaints and appeals not involving polity and doctrine. 2. That the entire Psalter be embodied in the new Book of Praise. 3. That the paraphrases be kept as at present. 4. That some of the hymns now used be omitted and others added. 5. That the children's Hymnal be omitted. 6. That while the Presbytery adopt the foregoing recommendations, yet in view of a proposal of representatives of the Church of Scotland, the Free and U.P. Churches of Scotland, the Presbyterian Church in England, and the Presbyterian Church in Australia to secure a common Hymnal, the Presbytery delay to make any change until the united effort of these churches is put forth to procure a common Hymnal for the churches in the British Empire holding the Presbyterian system of doctrine and government, and that the General Assembly give power to an Hymnal Committee, to employ all legitimate means to carry into effect the plan proposed. 7. That the remits on representation of mission stations be approved. 8. The Presbytery having considered the report of the Assembly's Committee on the Relation of the Colleges to the Church and that portion of the report of the Trustees of Queen's University, which bears on the relation of the Theological Faculty of Queen's College to the Church, agree that (1) Inasmuch as it is desirable that all the colleges should as far as possible sustain the same relation to the Church, therefore appointments to Theological chairs should be made in a uniform manner. (2) Inasmuch as it is desirable at once to use the intimate acquaintance of College Boards with the requirements of the colleges to conserve the ancient usages of Presbyterian-



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ism, and to give the Church the most direct supervision and control over the colleges, therefore College Boards should make the first nomination of professors and should at least three months before the meeting of Assembly, submit their nomination to the judgment of Presbyteries, which may, if they see fit, make other nominations, while appointment should be left to the Assembly, which should, if it disapprove of the nomination or nominations made, adopt such a method of making the appointments as it may deem suitable. Dr. McKay, of Formosa, was nominated as Moderator of next General Assembly. The following are the commissioners to the General Assembly: Messrs. A. C. Stewart, A. C. Jansen, D. M. Ramsay and H. McKellar, ministers; and Messrs. I. B. Robinson of Clifford, Samuel Nay, of McIntosh, Thos. Thomson, of Knox Church, Harriston, and S. W. Johnston, of Fredrickton, elders. Mr. Stewart gave in the Sunday School report with the following recommendations, which were adopted: (1) That a collection for Missions be taken up on the first Sabbath of every month. (2) That the column headed "Higher Religious Instruction," be dropped from our future reports. Mr. Morrison made application for leave to retire from the active duties of the ministry. Mr. Jansen asked and obtained leave of absence for three months. Mr. MacVicar was appointed Moderator of Session in his absence. It was agreed to supply Cedarville and Esplan with a student for six months. Mr. Gallagher requested that he be not reappointed to his present field. Twenty-four honour certificates were granted for repeating Shorter Catechism.—S. YOUNG.

Among the various missionary societies on the Continent, the St. Crischona Mission of Basle is one of the most interesting, not so much for the work carried on under its auspices as for its training institute, from which young men are sent out as evangelists to all parts of the world. During the past year seventy-five have been connected with it, sixty-four of them regular students; and fifteen have been sent out. Two of the number have gone to West Africa, under the direction of the North German mission, one being an Englishman; two have gone to the United States as pastors for German settlements, and are working in Texas; five are at work in Germany. Almost the entire number of the graduates, numbering 500, are at work now with different missionary societies in Europe and foreign lands, and also in America. The mission itself supports thirty-five laboring in Switzerland, Germany, and Slavonia.

We are poor, silly animals. We live for an instant upon a particle of a boundless universe, and are much like a butterfly that should argue about the nature of the seasons, and what creates their vicissitudes, and does not exist itself to see an annual revolution of them.—*Horace Walpole*.



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 Have needle points  
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## British and Foreign.

The First English Lutheran church, of Albany, N. Y., was organized in 1669.

Sir Thomas Mellraith, late Prime Minister of Queensland, is on a visit to Ayr, his native town.

Sir Robert Stout is drafting a Bill for New Zealand which is to provide pensions of 10s. a week to those over 60 years of age.

There are 30,346 Lutheran ministers, 42,577 churches, 53,080,000 members, 94,017 parochial schools, and 7,853 deaconesses in the world.

The latest religious statistics of the Hawaiian Islands report 29 1/2 Protestants, 20,072 Roman Catholics, 3,506 Mormons, 72 Jews, 30,821 undesignated.

In an encyclical to the Popish bishops, the Pope exhorts them to avoid any spirit of offence against the civil government. The Czar is praised for his friendliness to the Holy See.

Bishop John H. Vincent of the Methodist Church has been invited to accept the position for another year of "Harvard preacher" at the university, and he has signified his acceptance.

Lady Aberdeen has resigned the presidency of the Scottish Women's Federal Association, the wife of a Governor-General of Canada being debarred from interfering in politics. Her successor is Lady Trevelyan.

The Shah of Persia is expected in St. Petersburg by the middle of June, beginning his visits to European courts by that of the Czar. He will be accompanied by his favorite son, Prince Masoub Mirza Zir El Sultane.

A despatch from Springfield, Ills., states that 3,000 persons gathered on the banks of Spring Creek, three miles west of that city, to witness the immersion of 64 persons in the Creek in March. They were converts of a revival in a Baptist church.

The Dowager Empress of China celebrated the sixtieth anniversary of her birth recently. She literally had the streets of Peking painted red. One million two hundred thousand pieces of silk, forty feet long and one yard, were used in decorating the streets.

Lord Rosebery's son and heir, who bears the title, Lord Dalmeny, is a bright boy about twelve years old. There are also several little daughters in the big mansion in Berkeley Square, London. This is the Earl's town house, his chief estate being Dalmeny Park, near Edinburgh.

It is stated that the Salvation Army is considering the project of securing a large body of land in Mexico, upon which to settle some of the denizens of the slums of New York and other cities who are willing to reform, and thus carry out in this country the plan of General Booth in London.

The post-office in America was put in operation in 1710. Last year there were 447,501 miles of mail routes and 67,119 post-offices. The revenues of the department were \$50,350,475. There were carried 3,800,000,000 letters. The world's annual mail comprises \$,000,000,000 letters and 5,000,000,000 papers.

The New York Press Club last week presented to Mrs. George W. Childs a handsome heart-shaped plaque of solid silver, as a token of respect to her late husband. The Philadelphia Printing Pressmen's Union, also presented Mrs. Childs with a beautifully engraved copy of the resolutions passed by them upon Mr. Childs' death.

It is reported from Hidalgo, Mex., that the first step has been taken toward driving the Jesuits out of that country. Bishop Montes de Oca has, it is said, expelled the members of the society in the college of that city. This was to be followed by the leaving of the Jesuits from San Luis Potosi. The bishop gives no reason for his action.

The annual meeting of Westminster Presbyterian Church, Denver, Col., of which Rev. W. F. Allan, formerly of Newcastle, Ont., is pastor, was held lately. The trustees reported that notwithstanding the hard times the church would close the year almost free from debt. All departments of church work are in a flourishing condition, and the outlook is very encouraging.

### THE SUPERIORITY

Of Hood's Sarsaparilla is due to the tremendous amount of brain work and constant care used in its preparation. Try one bottle and you will be convinced of its superiority. It purifies the blood which, the source of health, cures dyspepsia, overcomes sick headaches and biliousness. It is just the medicine for you.

Hood's Pills are purely vegetable, carefully prepared from the best ingredients.

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They encourage matrimony in Albania. When a girl wants to get married she collects all her money and mounts the coins in her cap. You can then see what she is worth.

### WHAT A WORD WILL DO.

Byron reminds us that a word is enough to rouse mankind to mutual slaughter. Yes, there is power in a word—Marathon, for instance, Waterloo, Gettysburg, Appomattox. Great battles these, but what a great battle is going on in many a sick and suffering body. In yours, perhaps. Take courage. You can win. Call to your aid Dr. Pierce's Golden Medical Discovery. It acts powerfully upon the liver, cleanses the system of all blood-taints and impurities; cures all humors from a common Blotch or Eruption to the worst Scrofula, Salt-rheum, "Fever-sores," Scaly or Rough Skin, in short, all diseases caused by bad blood. Great Eating Ulcers rapidly heal under its benign influence. Especially potent in curing Tetter, Eczema, Erysipelas, Boils, Carbuncles, Sore eyes, Scrofulous sores and Swellings, Hip-joint Disease, "White Swellings" and Enlarged Glands.

Dr. Pierce's Pellets cure permanently constipation, biliousness, sick headache and indigestion.

If your appetite for every kind of food is completely gone try K. D. C. It creates an appetite, makes good blood and gives the dyspeptic strength.

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Who formerly resided in Connecticut, but who now resides in Honolulu, writes: "For 20 years past, my wife and I have used Ayer's Hair Vigor, and we attribute to it the dark hair which she and I now have, while hundreds of our acquaintances, ten or a dozen years younger than we, are either gray-headed, white, or bald. When asked how our hair has retained its color and fullness, we reply, 'By the use of Ayer's Hair Vigor—nothing else.'" "In 1868, my affianced was nearly bald, and the hair kept falling out every day. I induced her to use

Ayer's Hair Vigor, and very soon, it not only checked any further loss of hair, but produced an entirely new growth, which has remained luxuriant and glossy to this day. I can recommend this preparation to all in need of a genuine hair-restorer. It is all that it is claimed to be."—Antonio Alarrun, Bastrop, Tex.

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See what a life the gods have given us, set round with pain and pleasure! It is too strange for sorrow, it is too strange for joy! —Thoreau.

Nature will be buried a great time, and yet revive upon the occasion of temptation; like as it was with Asop's damsel turned from a cat to a woman who sat very demurely at the board's end till a mouse ran before her.—Bacon.



### To Nursing Mothers!

A leading Ottawa Doctor writes: "During Lactation, when the strength of the mother is deficient, or the secretion of milk scanty,

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### MISCELLANEOUS.

The Queen, on recommendation of Lord Rosebery, has promoted Sir Spencer St. John, the Minister to Stockholm, to the Grand Cross of the Order of St. Michael and St. George. This is to reward Sir Spencer for his valuable public services when Minister to Mexico.

The Vienna Deutsche Zeitung says that the Emperor William's visit to Abazia is occasioned by the state of his health. His usual nervousness is said to have been much increased by the excitement over the Russian treaty. His physicians urge a complete rest as early as possible.

There is a ripe side to the orange as well as to the peach. The stem half of the orange is usually not so sweet and juicy as the other half, not because it receives less sunshine, but possibly because the juice gravitates to the lower half, as the orange commonly hangs below its stem.

R. Von Schutzbar Milching, a German gentleman of distinction as a hunter, is in San Francisco, having recently arrived from the mountains of Colorado and Wyoming, where he has been hunting elk with much success. He says that he has never seen finer sport than hunting the Rocky Mountain elk.—New York Tribune.

Canadian hay is becoming very popular in establishments where large numbers of horses are kept. They are said to thrive on it much better than on English hay, and it is believed to improve both the health and the appetite of the animals. The manager of one large firm is reported to have stated that, prices being equal, he would certainly prefer hay from the Dominion to that grown in the United Kingdom.—Colonies and India.

It is said that the Irish language still lingers in the Bahamas among the descendants of the Hibernian slaves banished by Cromwell to the West Indies. One can occasionally hear black sailors in the London Docks, who cannot speak a word of English, talking Irish to the old Irish applewomen whom they met, and thus making themselves intelligible without a knowledge of the Saxon tongue. This, at all events, is the story now going the rounds.—Colonies and India.

A Cough, Cold, or Sore Throat requires immediate attention, as neglect oftentimes results in some incurable Lung Disease. BROWN'S BRONCHIAL TROCHES are a simple remedy, containing nothing injurious, and will give immediate relief. 25 cts. a box.

Not only has petroleum for fuel been adopted on many locomotives of the Great Eastern road, in England, but experiments are also being made with it in some of the great Lancashire cotton mills.

Purify the blood, tone the nerves, and give strength to the weakened organs and body by taking Hood's Sarsaparilla now.

In water in which decaying vegetables have been infused the microscope discovers things so minute that 10,000 of them would not exceed in bulk a grain of mustard, though they are supplied with organs as complicated as those of a whale.

Dr. von Blarcom, one of the most distinguished physicians in Berlin, expresses the opinion after careful investigation that coffee long boiled produces more indigestion than any other substance taken into the human stomach, and that a simple infusion facilitates digestion.

The clergy have tried K. D. C. and recommend it to take away that feeling of oppression and over-fulness. Read testimonials, and try K. D. C.

Baron von Nordenskjold, the Swedish explorer, is preparing to go on an expedition partly for the rescue of the Swede, Bjorling, and partly to make explorations to unknown waters of Greenland. The expedition is to depart this spring, and will be made up exclusively of Swedes.

The policemen at Newcastle, England, are said to have been equipped with pocket telephones with a foot or two of wire attached. By means of these instruments they can communicate with the fire brigade through the fire signal boxes without breaking the glass doors of the same.

On French canals some boats have apparatus by means of which they pull themselves along, drawing in (and discharging behind) a chain cable that lies along the bottom of the canal. Formerly the machinery was worked by steam; but electricity has been used, with a trolley system, for the last two months on the Bourgogne Canal.

As a Remedy for Coughs, Hoarseness and Sore Throat, BROWN'S BRONCHIAL TROCHES are reliable and give the best possible effect with safety.

"They have suited my case exactly, relieving my throat, and clearing the voice so that I could sing with ease." T. DUCHARME, Chorister French Parish Church, Montreal. Price 25 cts. a box.



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Mrs. C. J. Woodrider, of Wortham, Texas, saved the life of her child by the use of Ayer's Cherry Pectoral.

"One of my children had Croup. The case was attended by our physician, and was supposed to be well under control. One night I was startled by the child's hard breathing, and on going to it found it strangling. It had nearly ceased to breathe. Realizing that the child's alarming condition had become possible in spite of the medicines given, I reasoned that such remedies would be of no avail. Having part of a bottle of Ayer's Cherry Pectoral in the house, I gave the child three doses, at short intervals, and anxiously waited results. From the moment the Pectoral was given, the child's breathing grew easier, and, in a short time, she was sleeping quietly and breathing naturally. The child is alive and well to-day, and I do not hesitate to say that Ayer's Cherry Pectoral saved her life."

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REV. A HILL, 36 St. Patrick street, Toronto, with an experience of fourteen years, can recommend Acetocura for la grippe, fevers, etc.

The Liverpool electric elevated railway, which has been in existence about a year, has proved completely successful in operation. It is five miles long, and its total cost, including equipment and all other charges, has been £550,000. A five minute service of trains is maintained with perfect regularity, and so far without mishap of any kind.—New York Sun.

The most extensive pneumatic tube system in the world, probably, is that which has recently been completed at Chicago. It extends from the headquarters of one of the great press news agencies to nearly all of the daily newspaper offices, and is to be used exclusively for sending messages to and from said offices. About seventeen miles of brass tubes three inches in diameter were used.

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Advertisement for IMPERIAL BAKING POWDER. Features an illustration of a woman in a long dress holding a large banner that says "IMPERIAL BAKING POWDER". Text includes "PUREST, STRONGEST, BEST."

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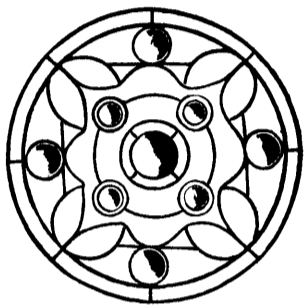
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MEETINGS OF PRESBYTERY.

ALGOMA.—At Little Current, on September 18th at 7 p.m.
BRUCE.—At Paisley, on July 10th, at 11 a.m.
BRANDON.—At Brandon on May 8th.
BROCKVILLE.—On July 9th at 1:30 p.m.
BARRIE.—At Barrie, on May 29th, at 10:30 a.m.
CHATHAM.—At Chatham, in St. Andrew's Church, on July 10th, at 10 a.m.
GLENGARRY.—At Alexandria on July 10th.
GUELPH.—Adjourned meeting in St. Andrew's Church, Guelph, on April 10th, at 10:30 a.m. Regular meeting at same place, on May 15th, at 10:30 a.m.
KAMLOOPS.—In St. Andrew's Church, Enderby, on Sept. 10th, at 10:30 a.m.
LANARK AND RENFREW.—In Zion Church, Carleton Place, on May 7th.
MAITLAND.—At Wingham, on May 15th, at 11:30 a.m.
MONTREAL.—At Montreal, in the Presbyterian College, on July 10th, at 10 a.m.
ORANGEVILLE.—At Orangeville on May 1st at 10 a.m.
OTTAWA.—At Ottawa, in St. Paul's Church, on May 1st, at 2 p.m.
OWEN SOUND.—At Chatsworth Church on April 17th, at 10:30 a.m.; Presbyterial visitation at 2 p.m.
PARIS.—In Ingersoll on July 10th at 11 a.m.
PETERBORO.—Adjourned meeting at Port Hope, on April 17th, at 9 a.m.
REGINA.—At Regina on July 18th.
SAUGEEN.—In Knox Church, Harriston, on July 10th, at 10 a.m.
TORONTO.—In St. Andrew's on first Tuesday of every month.
WESTMINSTER.—At Chilliwack, on June 4th, at 7 p.m.
WINNIPEG.—In Manitoba College, Winnipeg, May 8th at 2 p.m.



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Synod of Toronto and Kingston.

- 1. The Synod of Toronto and Kingston will meet in Westminster Church, Toronto, for the Synodical Conference, on Monday, 7th May, 1894, at eight o'clock p.m.
2. The Synod will meet for business in the same place, on Tuesday, 8th May, 1894, at eight o'clock p.m.
3. The Committee on Bills and Overtures will meet in the same Church, on the afternoon of Tuesday, 8th May, at four o'clock.
4. All papers for the Synod should be in the hands of the Clerk, not later than 30th April, 1894.
5. Those attending Synod will obtain the usual Standing Certificates from the Ticket Agents at the Stations from which they start, enabling them to return from Toronto at the reduced rate. These certificates must be signed by me in Toronto.
6. Members of Synod are requested to inscribe their names in the Roll-Book, provided for that purpose, as soon as they arrive.

JOHN GRAY, SYNOD CLERK. Orillia, 14th April, 1894.

NOTICE.

The Synod of British Columbia will meet in Knox Church, Calgary, on the first Wednesday in May, at ten o'clock in the forenoon.

Miscellaneous.

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Synod of Montreal & Ottawa.

The Synod of Montreal and Ottawa will meet in St. Andrew's Church Carleton Place, on Tuesday Evening, May 8th at 8 o'clock.

Rolls of Presbytery, with the changes during the year, and all documents intended to be presented to the Synod, should be sent to the clerk, at least ten days previous to the day of meeting. Ministers and elders will receive the usual Standard Certificate from the ticket agents at the commencement of their journey, enabling them to return at the reduced rate.

K. MACLENNAN, SYNOD CLERK. Levis, P. Quebec, Apr. 14th, '94. N.B.—It is requested that early intimation, as to the intention to attend the meeting be given to the Rev. Robert Mc-Nair in order to facilitate the providing of accommodation for all who may be present.

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